Affidavits [on celestial marriage], 1869-1915.

Church Archives call number: MS 3423 FD. 1-4

Collected statements affirming that Joseph Smith taught and practiced plural marriage. Arranged in alphabetical order. Collected by Joseph F. Smith.

Remaining folders cataloged as MS 3423 FD. 5-6.

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Terretory of Ettah, 3 ss. Be it remembered on this first day of august a.D. 1883, personally appeared before me John M. Brown a Notary Public in and for said County, Almera Johnson Smith Barton, who was by me sworn in due form of law, and upon her outh say, I am a citizen in the Territory of Utah, over the age of twenty-one years; that I am the daughter of Ezekiel Johnson and Julia Stills Johnson his wife; that I was born at Westford, in the state of Cerment on the 22d day of October O. D. 1813; shat I had nine brothers who were married respectively Joel H., Secte, David, Benjamin F., Joseph D., Almer George W., William D., and and; and pix sisters married respectively Nancy, Inland, Julia, Suson, Mary, and Nother, all of whom, with empelf, were baptized julo the Church of Jesus Christ of Latter-day Sainto with the exception of reliner who died in infancy? Deponent further pays: That in the years 1842 and 1843, I resided most of the time at Macedonia, in the County of Hancock, State of Illinois, sometimes with my sister who was the wife of almon

4

W. Babbit, and sometimes with my brother Benjamin J. Johnson. During that time the Trophet Joseph Smith taught one the principle of Celestial Marriage including plurality of univer and asked me to become his wife. She first spoke to me on this publicat at the house of my brother Denjamin It I also lived a postrod of the time at Brother Joseph Smith's, in Hanvos, when many conversations passed between him and impelf on this pubject. On a certain occasion in the spring of the year 1843, the exact date which I do not now recollect. I went from Macedonia to Nanvoo to visit another of my sisters, the one who was the widow of Tyman A. Sherman, deceased, at which time I was sealed to the Prophet Joseph Smith. At the time this took place Tyrum Smith, Joseph's brother, came to me and paid, need not be afraid, I had been fearing and doubting about the principle and so had he, but he now knew it was true. After this time I lived with the Prophet Joseph as his wife, and he visited me at the home of my brother Benjamin & at

Deponent further pays that I had many conversations with Poliza Beamon who was also a wife of Joseph Smith, and who was present when I was

sealed to him, on the pubject of plurality of wives, both before and after the performance of that ceremony. And also that since the death of the Prophet Joseph Smith I was married for time to Reuben Bartod of Sanvoo Hernevel loo, Ill, by whom have had five daughters, one only of whom is now Almera, M. gohnson. lising. Subscribed and sworn to by the said 3 Smoth. Barton Almora Johnson Smith Barton the day and 3 year first above written. John W. Bnown Motory Public.

almera W. Johnson.

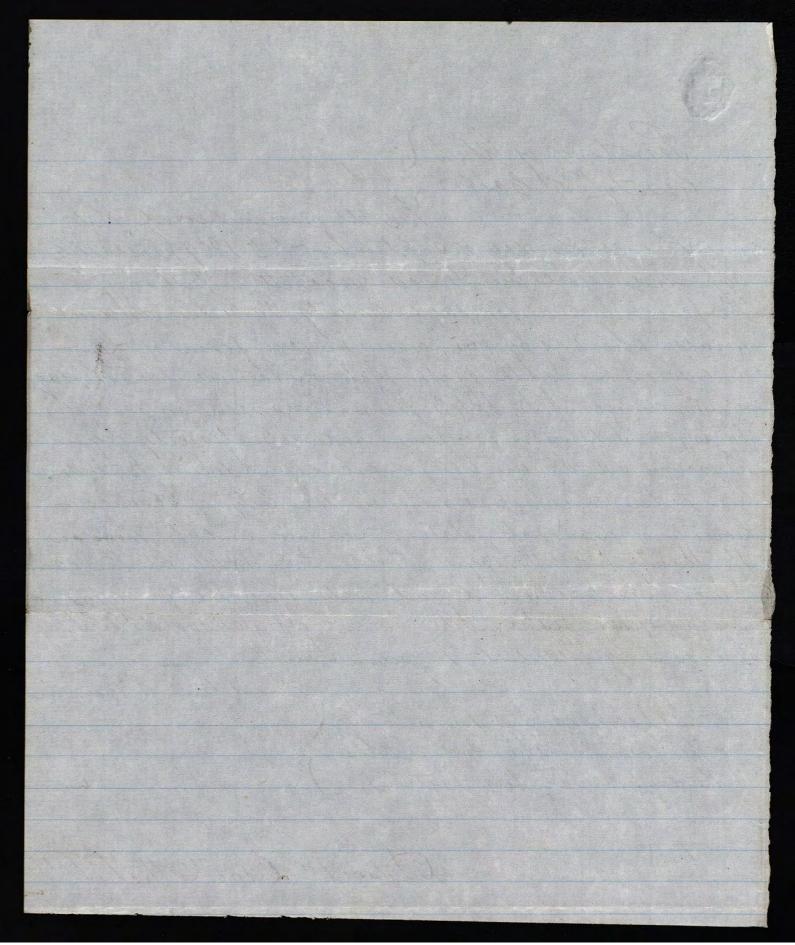
Cerritory of atah? SS. bounty of bache? Ss. Be it remembered that on this fifth day of September A. S. 1869 personally appeared before me David brockett, a Justice of the peace in and for Said County, Adeline Brooks Andrus Benson, who was by me Sworm in due form of low, and whon her oath Saith, that on the twenty-seventh day of April, A.D. 1844 in the bity of Nauvoo, County of Hancock State of Illinois, She was married or Sealed to Egra J. Benson, for time and all eternity, (he already having one wife,) by Fresident Hyrum Smith; in the Prisence of Pamelia A. Benson and also that her sister, Pamelia, was sealed to E.J. Benson Nov. 19.43 Subscribed and Sworn to by the Said Adeline Brooks Andrus Benson, Adeline B. A. Benson the day and year first above written) Seal David Envekett J.J.

Affidavit of Adeline Brooks Andrus Benson Sealed to Egrae Taft Bensons Copiel in Book 2. pa- 43

Territory of Utah 358, day of September, A. D. 1869 personally appeared before me David brockett, a justice of the peace in and for Said county, Adeline Brooks Andrus Benson who was by me sworn in due form of law and whon her oath Saith that, on the twenty- Seventh day of April A. D. 1844, in the bity of Nauvoo, County of Hancock, State of Illinois, the was married or Sealed to Gyra J. Benson, for time and all eternity, (he already having one wife) by President Hyrum Smith, in the presence of Jamelia I. Benson. and also that the witness the Sealing of her Sister to & J. Benson. Subscribed and Sworn to by Nov. 19-1843 the Said Adeline Brooks Andrus Benson & Adeline BN Benson the day and yearfirst above written Crockett S. F.

Afficiavité of Adeline Broko Andrus Benson Egra Taft Benson Copied in Book 2-pa. 43

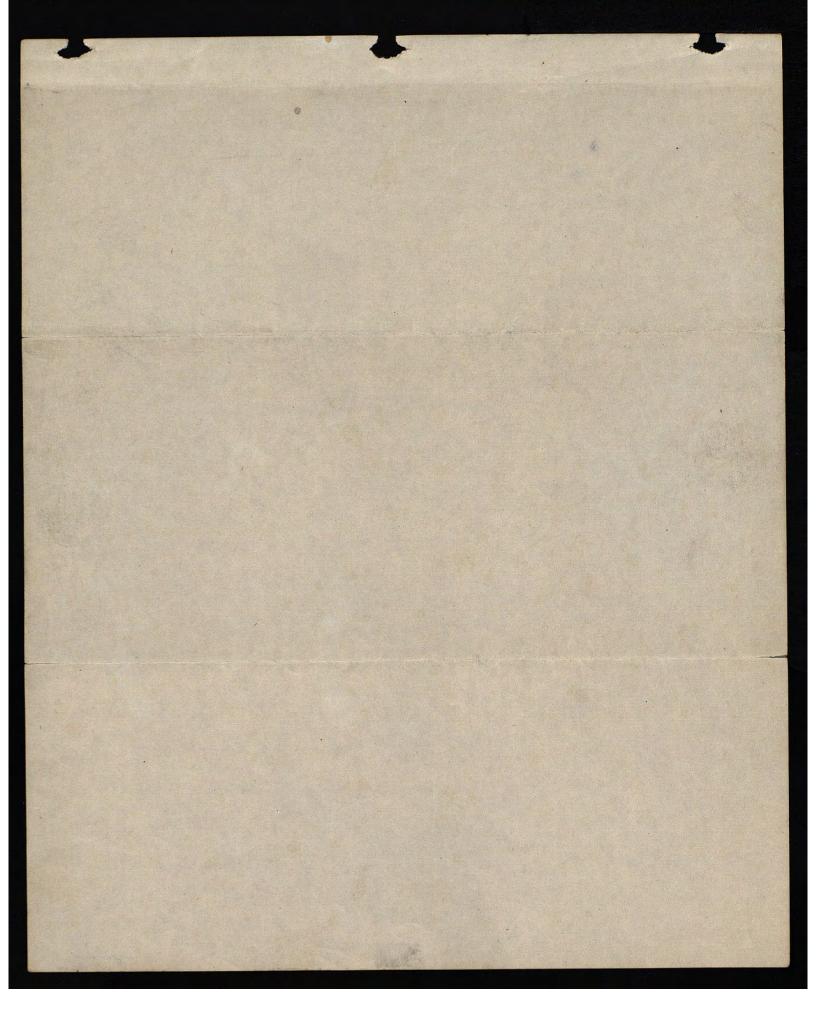
Servitory of Mah ? County of Cache She it Be it remembersed that on this sight day of September I. D. 1869 personally appeared before me David Crockett a Justice of The peace in and for said bounty, Tamelia Andres Benson who was by me swoon in due form of Law and upon her outh saith that on the newteenth day of November, I. D. 1843 The was married or sealed to Egra I Benson for time and all elevily by Hyreen I meth in the presence of Adeline to Andres her sister, which was done in the bely of Nouvos County of Cancock State of Allenois and further on the twedly seventh day of April A.D. 1844 at the same place. The was present and wilnessed the merrying or sealing of her sister Adeline to her Housband Eli, Bluson by Fresident- Hyseem Smith Pamelia A Berdan Subscribed and sworn to by The said Jamelia Indrus Bouson & the day and year above pretter Teal) David Crockett. F.P.



Territory of utah? ss bounty of bache } Be it remembered that on this Sixth day of September A. D. 1869 personally appeared before me David brockett, a justice of the peace in and for Said county, Tamelia Andrus Benson who was by me Sworn in due form of law, and whon her oath Saith that, on the ninteenth day of November A.D. 1843. The was married or Sealed to Egra J. Benson, for time and all eternity, by Hyram Smith in the presence of Adeline 13. Andrus her Sister, which was done in the city of Nauvos, bounty of Hancock, State of Illinois, and further, on the twenty-seventh day of Afril A. S. 1844 at the Same place, She was present and witnessed the marrying or Sealing of her Sister Adeline to her husband 6. J. Benson, by President Hyrum ith. Subscribed and Sworn to by the Said Pamelia Andrus Benson the day and year first above written) [seel] David Covelett et. P.

Affidavit Pamelia Andrus. Sealed Egna Taft Benson Copiedin Book 2-10-44

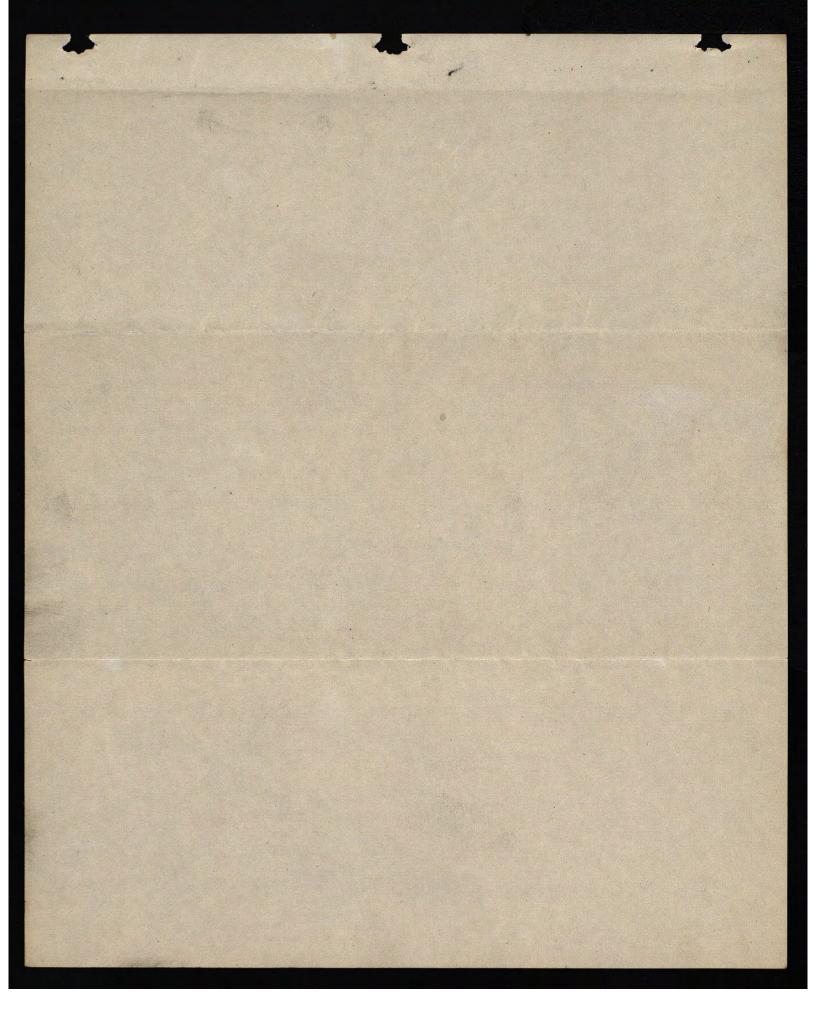
State of California, 300.) Som Burn medincounty 300. Statement of Gideou Caster I am sideon later, son of leideon H. Caster, named in one of the mulations of the Back of Cornants, and who was Killed at Crooked River Buttle, between tu mormous and a mob, in 1838 in tustaling missomi, in 1838. I was born in the state of Bromont in the town of Rubland, Rutland Co., august 9 The 1831. I was Minteen years of agr at the time Joseph Dmith the mormon prophet was Killed, are Evrut I deatinally number. Of the time I was living in the family of brange Lynunder Wight, the son of Lyman Wight, one of the Turker aportler in the mormon Church. Crange S. the Wifet had married my sister, matilda Cater about a year before the tilling of goseph Smith and I made my home with them. In the fall g 1844 hem was some dis agreement between Brigham young and ay man wight, and the latter removed to Prairie La Crosse at the mouth of Black River. among other Who fo went wish him from Nauvor was his son Orange L. Wight; and as I



was in his family I want too. At Prairie La Crosse Lyman Wight made proparations to go to Lexas to find a location for a settlement Befor Joseph Smith's death Lyman wight had been appointed with others to go in secarch of a new location for the Church.

Question by B. H. Roberts; There according to Lyman wights appropertation this followers, it was understood before the death of graph Smith that the church would move from Nauvove west ward?

answer, yee sin; Lyman bight to always represented has he had been appointed by Joseph Smith, as other worm, to go and look for a location when the sainte could go and live in peace; for such it was the opposition arising in Nauvov has the prophet was convinced that the church would have to leave to leave to dein delinois. Lyman Wight and appointed to go to the Rough west mean the town deer of mexico, in the region of the Corthina mountains, and location for the church. At Prairie he loves propositions for the church. At Prairie he loves

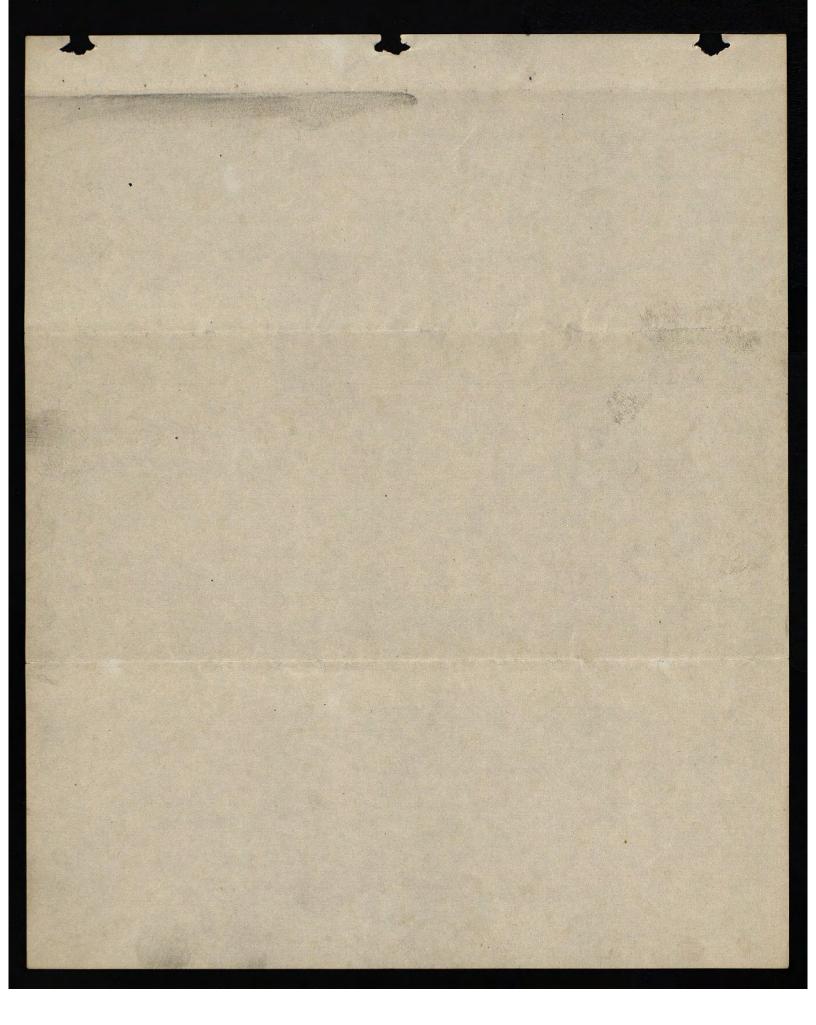


things in Common, and in this manner traveld to texas the settling near austin the present capital. I from thence we moved into Gilles pie County, about one hundred miles west of austin, when the company stayed about four grave. From thence we moved to Burnet county worth of austin where we remained two years; and here moved to Bandera When in 1854 the main company broke up.

Two years later Syman Wight Started for missourie but died Eurante. am not certain risher of the time or place of his death.

Question by 03 14 Roberts: Did Lyman Wight teach and frustice plume marriage?

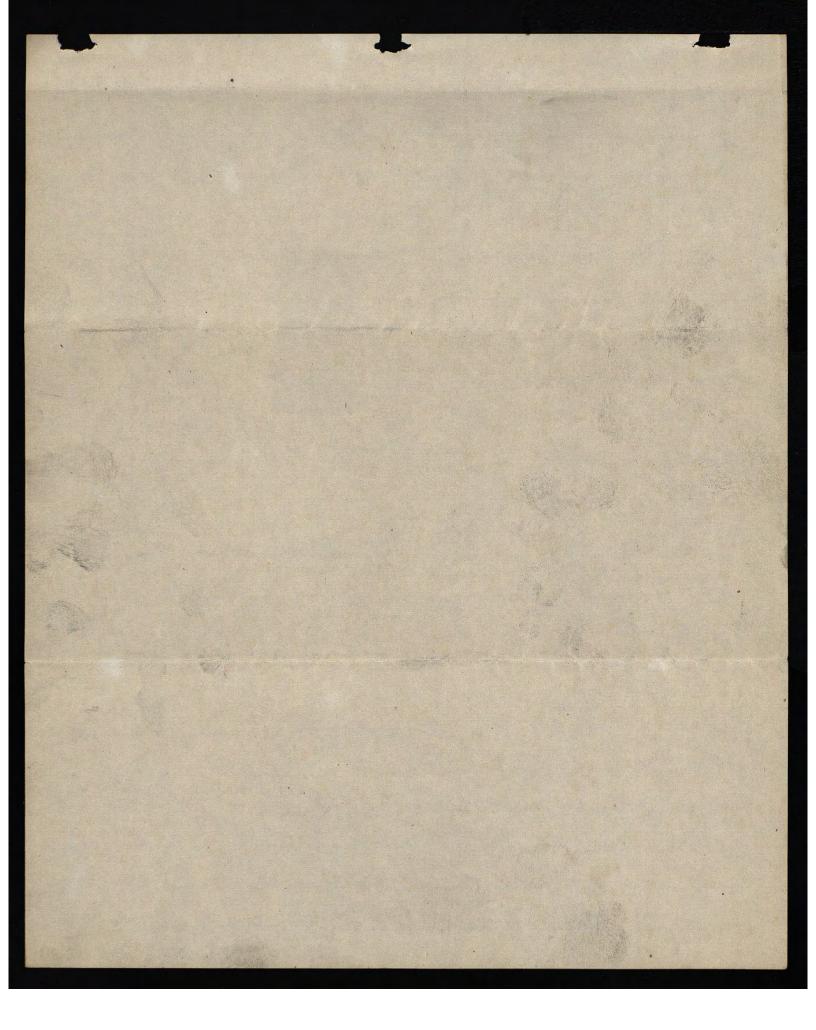
Inswer. He did. I menuber hat While he and his company were stopping at Prairie La Crosse in the Jack and winter of 1844-45 his some Lyman brights son, Orange L. Wight, Who was have the beging the husband



of my sister Matilda, married a plural hip, a young lady to whom he had been in gaged before marrying my sister, but with whom he had been broken through some miaunder standing. I understood that Lyman Wight per formed the commony. Enroll for Lexas one your miles married a plural wife, and Lyman Wight him self be-form we arrived in Lexas also married a plural wife; and I mmember distinctly that while living in Lexas he had those wires and I think he had four.

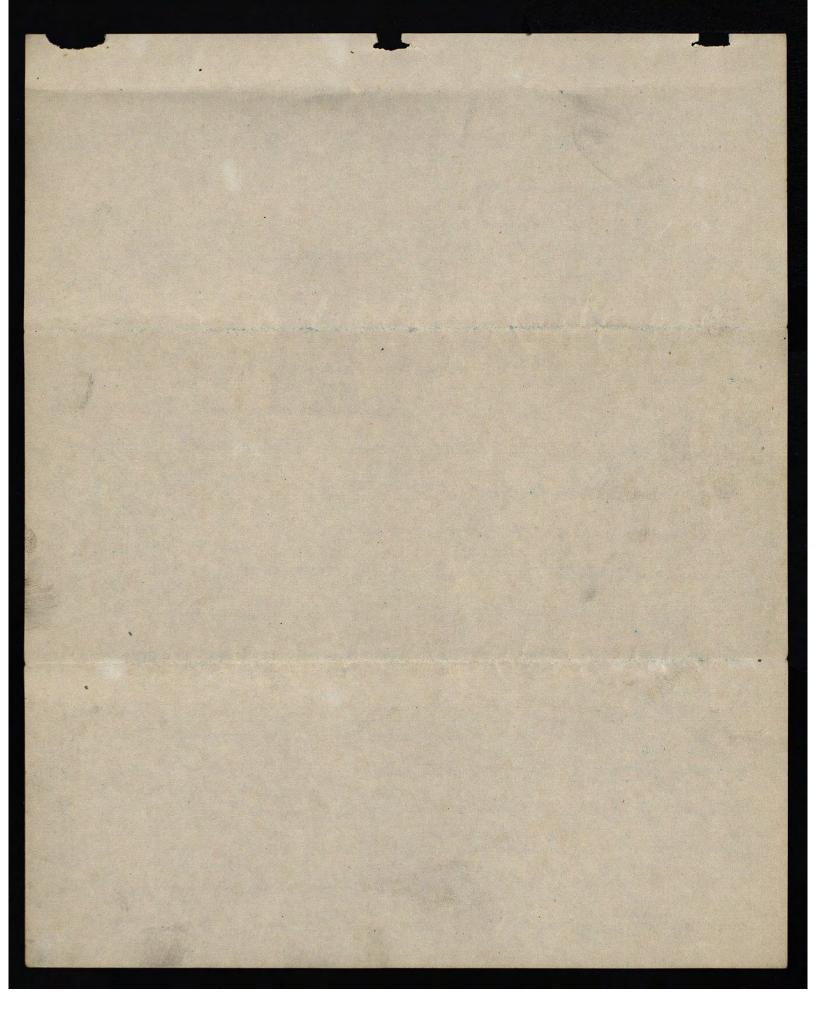
Evertion By B Me Robertz: Mr Carter, oxid Syman Wight say that Joseph Smith taught plural mannia. Gr, and did he protise it by virtue of the prophet Joseph Smith having introduced it?

Conswar; He did. He said In that he saw and heard marriage he for Joseph Smith's death. I have heard Lyman wight what many lines how Joseph Smith an ... nowneed the malation to his brother trynem. Hy much did not at first neems it favorable this whole



nature modted against it. He said to joseph Mat if he attempted to introduce the practice of that doctrine as a tenet of the church it would break up the Church and cost him his life " Well" Joseph omplied, "it is a commandment from had frohen Hymen, and if you don't believe it, if you will ask the sord the will make it Known toyou. The matter caused Hymn much distress and anguish of heart, he were night owner blood om it, so repugnant was it to his feelings, and such his drad of seeing it introduced into the Church; but he inquired of God according to be felo statement, and he times of neers of from the Lord the same overlation that Joseph . Mad hat it was a true doctrine, and a commandment from tod.

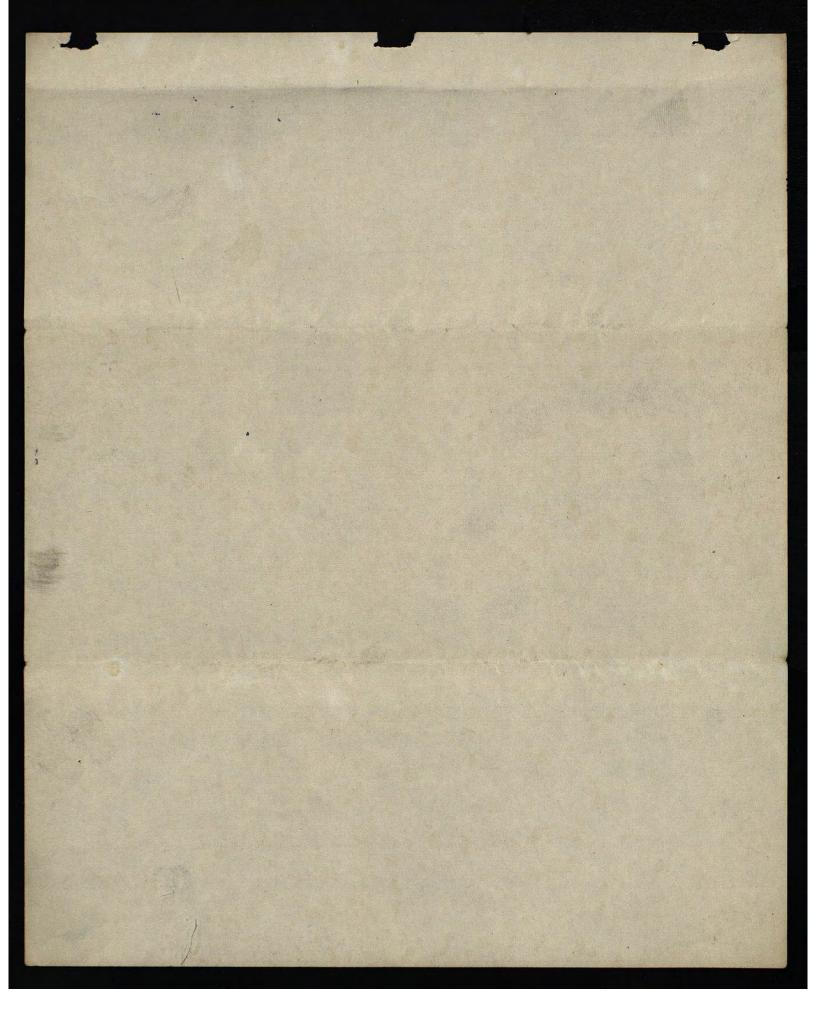
That revolation was made Known to Musualn before Joseph & mish's death; and after it was with some of the Iwelia with some of the Iwelia and in one of heits Counsel meetings Joseph Said to born lestimony that it was of lood, and they it was a principle When in there was wisdom trush and niture, and capable of brings great good.



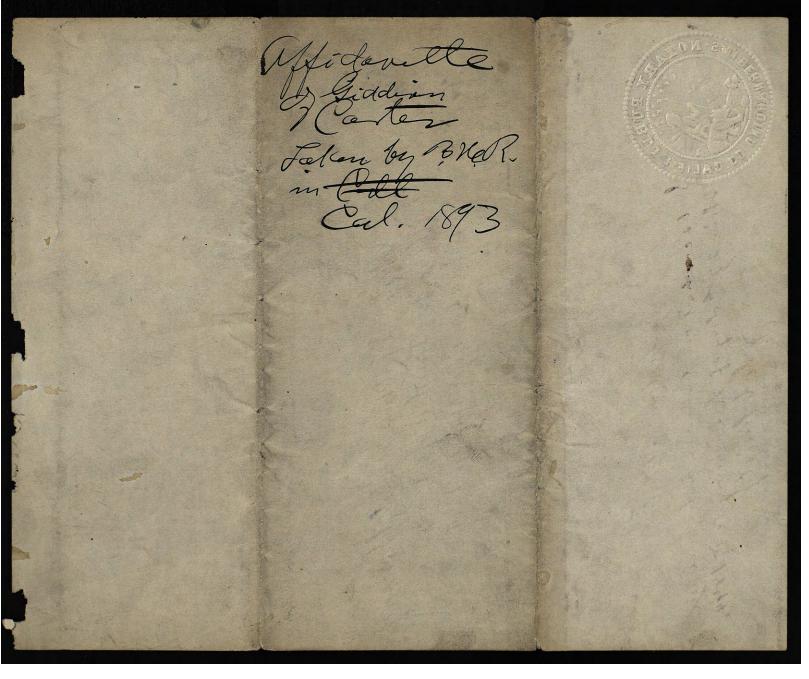
to the world; but owing to the singulness gmen and the tuste and their wrakness it would dann more men han at would our. This is the Explaination that Ly man wight gave for her Existence of polygamy in that branch of the Church over which he held a jundiction; the explaination given to the younger members of his following who found no warrant for the practice in the Book of mormon or in the booksin and Corrnants. Lyman wight also said that Joseph with had given him authority to per form these plusul marrie ge Commonies in Connection

had given him authority to per form these plurul marrie of commonies in the church
with other commonies in the church.

Mr wight and him followers in a pamphler
the inquiries of some of his followers in a pamphler
has was fashished gotten out published what was purported to be a copy of the orneation received by
goreph Ismith, but in connection with it then we
manyoneles to be observed by those Entering into
those plural morning a relations which i do not
find in the oranlation published by the mormous



in Utale. Them worm things in that mortilities that caused some dissatisfaction, and they were wishdrawn from circulation, and soon afterwards the practice of plure marriagns in what may be called him branch of the Church was discontinued. Mr Wight gave an a mason for this step the proxjudice of the world a gainst it; and said the perper arm not pure Enough tolive up to that order of marriage. Cefter her hem arra no more plural marriages among his followers, though hose Who set already had Entered into Mate order maintained the wires they had taken. Inestion by BU Roberts. Did Orange & Might many your Sister Rizilla as his third wife? Medid, in Kalasopia Comity F 4 fav, in 1849. What tanding relation do you sustain to New Moomor Cheerek in Wate Mr Cater? ausur. no polation whateur. I am not a member of traformich. Fiction Corter. Subscribed and swom to before me This 27 th day of Fubruary a & 1844. NOTARY PUBLIC in and for the County of San Bernardino, State of California.



IS 3423 FD. 1-4, folder 1, Clayton-Fisher lick on an image to enlarge it. Use the BACK button to return to this page.

Salt Lake City. Nova 11.1871 Madison M. Scott. Esqu Dear Sir: Your letter of 23 fame last was received by due course of mail, but owing to my being so very closely confined with furblie duties, which has almost destroyed my brealth, I have not answered your letter so promptly as is my practice. my health is yet very fivor, but I have resigned the office which was bearing so heavy upon me, and am in hopes to regain my usual sound health. Now in regard to the subject matter of your letter, it appears to methe principal topicis what is commonly called polygoing, but which I profer to call belestial marriage as to young Joseph Smith saying that the church here have apostatized; that we have introduced polygamy, deriging bitterly that his Jather ever had a revelation on the subject, that is all mere bosto. I believe he knows better, and I have often felt porry to learn that the sons of the prophet, should spendtheir time incentending against a prise and hely principle which their father had his blood shed to establish. They will

have a heavy atomement to make when they meet thew father in the next world. They are in the hands of God, and my respect for their father will not fremit me to say much about the wicked course of his sons. Now I say to you, as I am ready to testify to all the world; and on which testimony Jain most willing to meet all the satter Day Saints and ale of witates, in time and through all eternity, I did unite the Revelation on belestial marriage given through the Shophet Joseph Smith on the 12th of July 1843. When the Revelation was written there was no one present except the Prophet Joseph, his brother byour and myself. It was written in the small office upstairs no the rear of the brick store which stood on the banks of the Mississippiniver, It took some three fours to write it. Joseph dietated sentence by sentence and I wrote it as he distated. after the whole was written josephnegnested me to read itslowly and earefully which I did, and he then Inonounced theoreek. The same night a copy was tallen by Bishof Whitney, which copy is now Treve, and which I know and testify is correct. The original was destroyed by omma Smith.

I again testify that the revelation on polygamy was given through the prophet foseph on the 12th July 1843, and that the prophet Joseph both taught and practised polygamy Ido positively Know, and bear testumory to the Jack. In april 1843 he sealed to ane my second wife, my first wife being then living. By my said secondwife I had two sons born in Nauvov. The first one died; the secondone is here now and is married. I had the honor to seal one woman to foseph under his direction. I could name tero or a dozen of his wives who are living now in this Territory, so that for any man to tell me that foseph did not teach polygarry, he is losing his time, for I know better. It is not hearsay, sur opinion with me, for I positively serve of what I speak and I testify to the truth, and shall be willing to meet all opponents on the subject through all eternity. as to the Columet here having apostatized that is allamere matter of assertion, destitute of trutto. Thes Toring and his associates are, and have been, during everything they can to carry out the plans and instructions of the prophet foreple, and so

eternity will prove to the condemnation and confusion fall their enemies. any one that says to the contrary does not know foreful nor the mission the Lord gave him to fulfil. Jolygamy is a belestiaborder, the most sacred and holy that was ever revealed from Heaven to man. The Revelation of firsty 12th 1843 says plainly, To whomsoever this law is revealed they must and shall obey the same or they shall be danned saith the Lord God! How any man who firetends to believe the bible can fight against polygamy, is a mystery to me. abraham and facob were polygamists. One is called the father of the Zaithful. Of the other it is said, In thee and in they seed shall all the nations of the earth be blefsed; so that there can be no blefsings for the human family only through a polygamist. I do not know where I could got a copy of the sevelation or I would send you one, Gromay nest assured that noman that fights against July garny will have the privilege of sitting down with abraham, Isaac and facob in the Kingdom of Heaven. I must now close, I could say under on this subject did time allow. Truly Jours. My Clayton

The copy of this statement was housed to my suffer the south 18, 19/4, of the statement of the south sections of the sections of



Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter Day Saints, to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator, of said Church, I will give a short relation of facts which occurred within my pressinal benowledge, and also matters related to me by President Joseph Smith.

I was employed as a clerk in Passident Joseph Smith's office under Elder Willard Richards, and commenced to labor in the office on the 10th day of February 1842. I continued to labor with Elder Richards until he went East to fetch his wife to Nauvov.

After Elder Richards started East I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, - receiving and recording tithings and durations, attending to land, and other matters of business. During this presid, I necessarily became well acquainted with Emma Smith the wife of the Prophet Joseph, and also with the children-Julia Mo. (an adopted daughter), Joseph, Inederick and alexander, very much of the business being transacted at the residence of the Prophet.

Newel 16. Whitney and his wife Elizabeth ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, Islacing all records, broks, papers &c. in my care, and requiring me to take charge and preserve them, his closing words being, "when I have any Revelations to untery, on are the one to write them."

During this period the Prophet Joseph frequently visited my house in my company, and became well

This copy of this statement was heady november 18, 19/4, of the department of the posterior of the posterior



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During this period the Prophet Joseph frequently visited my house in my company, and became well

acquainted with my wife Rutho, to whom I had been married five years.

One day in the month of February 1843, date not remembered, the Prophet invited me to walk with him. M. C. During our walk, he said he had he said he had learned that there was a sister back in England to whom I was very much attached. Ineplied there was, but nothing farther than an attachment such as a brother and sister in the church might rightfully entertain for each other. He then said, why don't you send for her? I replied, "in the first place I have no authority to send for her, and if I had, I have not the means to pay expenses." To this he answered, "I give you authority to send for her, and I will furnish you the means," which he did. This was the first time the Trophet Joseph talked with me in the subject of plural marriage, He informed me that the doctrine and principle was right in the sight of our Heavenly Hather, and that it was a doctrund which pertained to belestral order and gluy. after giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, This your privilege to have all the wives you want."

after this introduction, our conversations on the subject of plunal marriage were very frequent, and he appeared to take particular frains to inform and instruct me in respect to the principle. He also informed me that he had other wives living, besides his first wife Emma, and in particular gave me to understand that Eliza B. Snow, Louis a Bernaw, S. P. Sefsions and Desdammale. Fullmer, and others were his lawful wives in the sight of Seaven.

were his lawful wives in the sight of Heaven. On the 27th of april 1843 the Brophet Joseph Smith married to me Margaret Moon, for time and elevity, at the residence of Elder Heber b. Minball; and on the 22 nd of July 1843, he married to me, according to the order of the church, my first wife Ruth.

On the 1th day of May 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph

Smith, at his own residence.

During this period the Prophet foreph took several other wives. Amingst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he aethowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she

generally treated them very Kindly.

On the morning of the 12th of July 1843, Joseph and Hyum Smith came into the office, in the upper storey of the brick slove, on the bank of the Mississippinion. They were talking on the subject of plural marriage. Hymn said to foseph, "if you will write the revelation on belestial marriage I will take, and read it to Emma, and I believe I can convince her of its trutto, and you will hereafter have peace." Joseph smiled, and remarked, "you do not know Emma as well as I do." Heyrum refreated his opinion and further remarked, the doctrine is so plain I can comme any reasonable man or woman of its truth, purity and breavenly origin, or words to their effect fisefile then paid, "well, I will write the revelation, and we will see." He then requested me to get paper and prepare to write. Hymm very urgently requested Jusefel to write the revelation by means of the Urin and Thummin, but Joseph no refely, said he did not need to, for he Rnew the revelation perfectly from beginning to end.

forefit and Hoyum then sat down, and forefit commenced to dictate the Revelation on belestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, forefit asked and to read it through, slowly and carefully, which I did, and he fironounced it correct. He then remarked that there was much more that he could write, on the same pubject, but what was written was sufficient forthe present.

Hyrum then took the Revelation, to read to Emmo. Joseph remained with me in the office until Hyrum returned, threw he came back, Joseph astled him howhe had succeeded. Hoyum reflied that he had never received a more severe talling to in his life, that Emma was very bitter and full of resentment and anger. I vseph quetly remarked, I told you, you did not know Emma as well as I did," Joseph then ful the Revelation in his frocket and they both left the office.

The nevelation was read to several of the authorities during the day. Towards evening Bishofo Newel It.
Whitney asked Joseph if he had any objections to his laking a copy of the revelation; Joseph replied that he had not and handed it to him. It was carefully

Two withree days after the Revelation was written, forefile related to me and several others, that Enuma had leased, and urgently entreated him for the privilege of destroying it; that he became so weary of her leasing, and to get sid of her annoyance, he told her she might destroy it, and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he Revelation frestly, and could rewrite it along time, if necessary. The copy made by foseph lo Kingsbury is a true

and correct copy of the original in every respect. The cop

and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few Knew of its existence until the temporary location of the bamp of Israel at Minter Quarters, on the Missouri river in 1846.

after the Revelation on belestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarchy every together, alone, but he was talling on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief, in having a few to whom he could unbosom his feelings on that great and glonous subject. From him. I learned that the ductrine of plural and celestial marriage is the most huly and important ductrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fullness of exaltation in belestial glory.

Mulblayton.

February 16 #01874.}

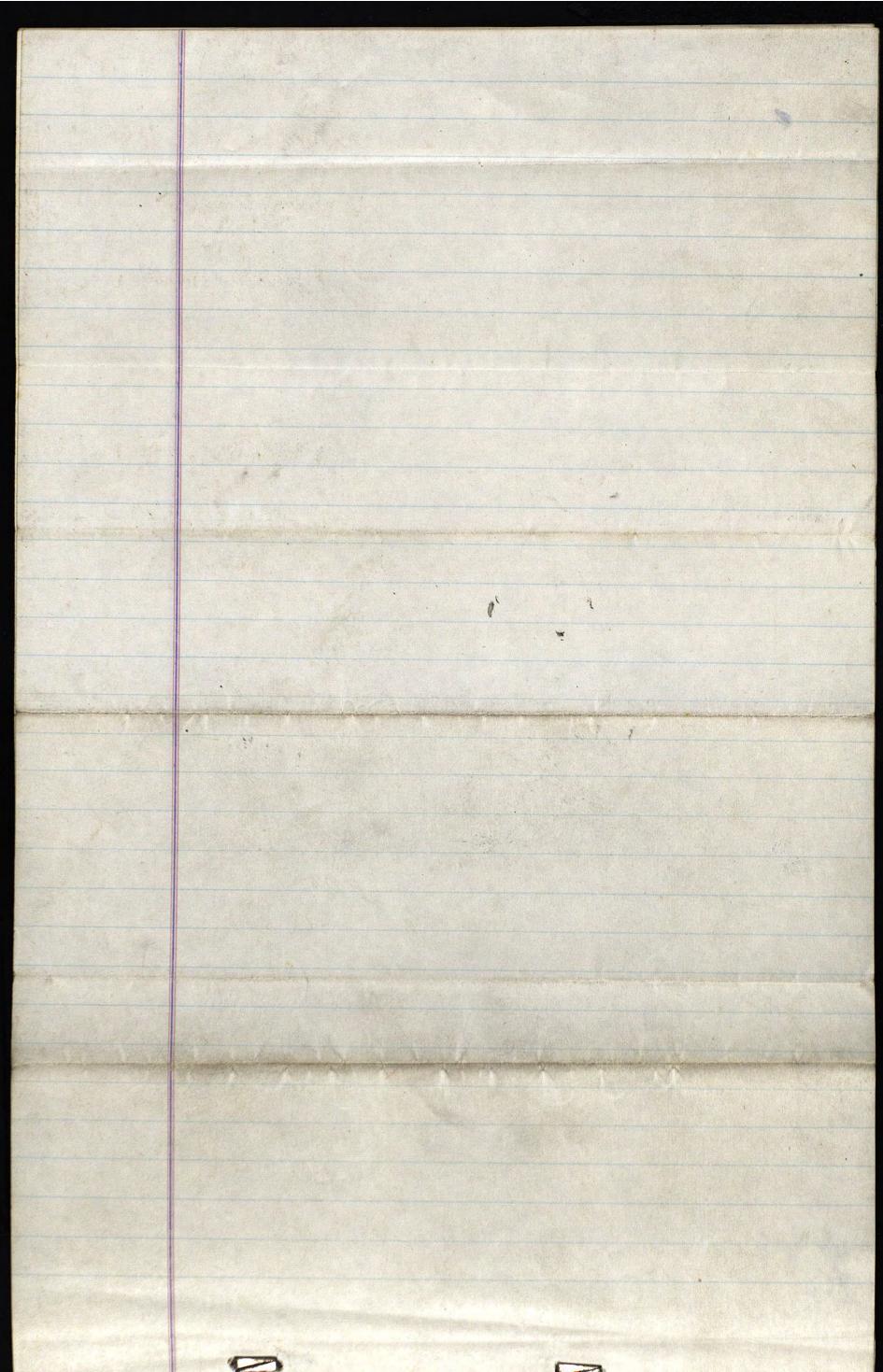
Certitory of Malo \ ss On this sixteenth day of February A.D. 1874, before the

undersigned, a Notary Sublicin and for said bounty and Territory, personally came, Millayton, who, being swom in due form of law, says, that the foregoing statement is true in every particular, where the facts are related as coming under his own personal observation, and where the language of others is quited the exact sentiments, and as near as possible the exact words, are given in every instance.

In testimony where of I have hereun to subscribed my name, and affixed my notarial peal, at my office in Salv La Re City, Mah Veritory, the day and year aforegaid.

John J. Came Notary Public

THE PARTY OF THE P helm bat that in bury where in the CONTRACTOR ASSESSMENT OF THE REPORT OF THE STREET STREET, STRE march a comment of the state of and the second of the second o TO THE RESIDENCE AND ADDRESS OF THE PROPERTY OF THE PROPERTY OF THE PARTY OF THE PA The same of the sa Contract of the Sand State of the State of t The state of the s THE PROPERTY OF THE PARTY OF TH refrances to my the the rathering with a some of the little language. of unablantion in Willateal glass. trassecitives movement con a men of went to this, faithernesses in the time that we will be the property of th that the altabance of between transferring to have be THE MEDICAL PROPERTY OF STREET, WITHOUT STREET, STREET leavening to lead by minery are charled single the sail this graduated. LEGISLANDE OF SHELL SECRETARISH SALVES ALS SOUTH RUSSES, LEGE Court which were the contract of the court o and the state of t THE RESERVE OF THE PARTY OF THE the ten the the relation on a here that were prought want to retting LEGISLE Set Hanter Leandille de Handle Better Handle discourge in a real way were let the Compared by true here with both and the hally proceeded by the line will determine their the state of the s



SARAH M. CLEVELAND

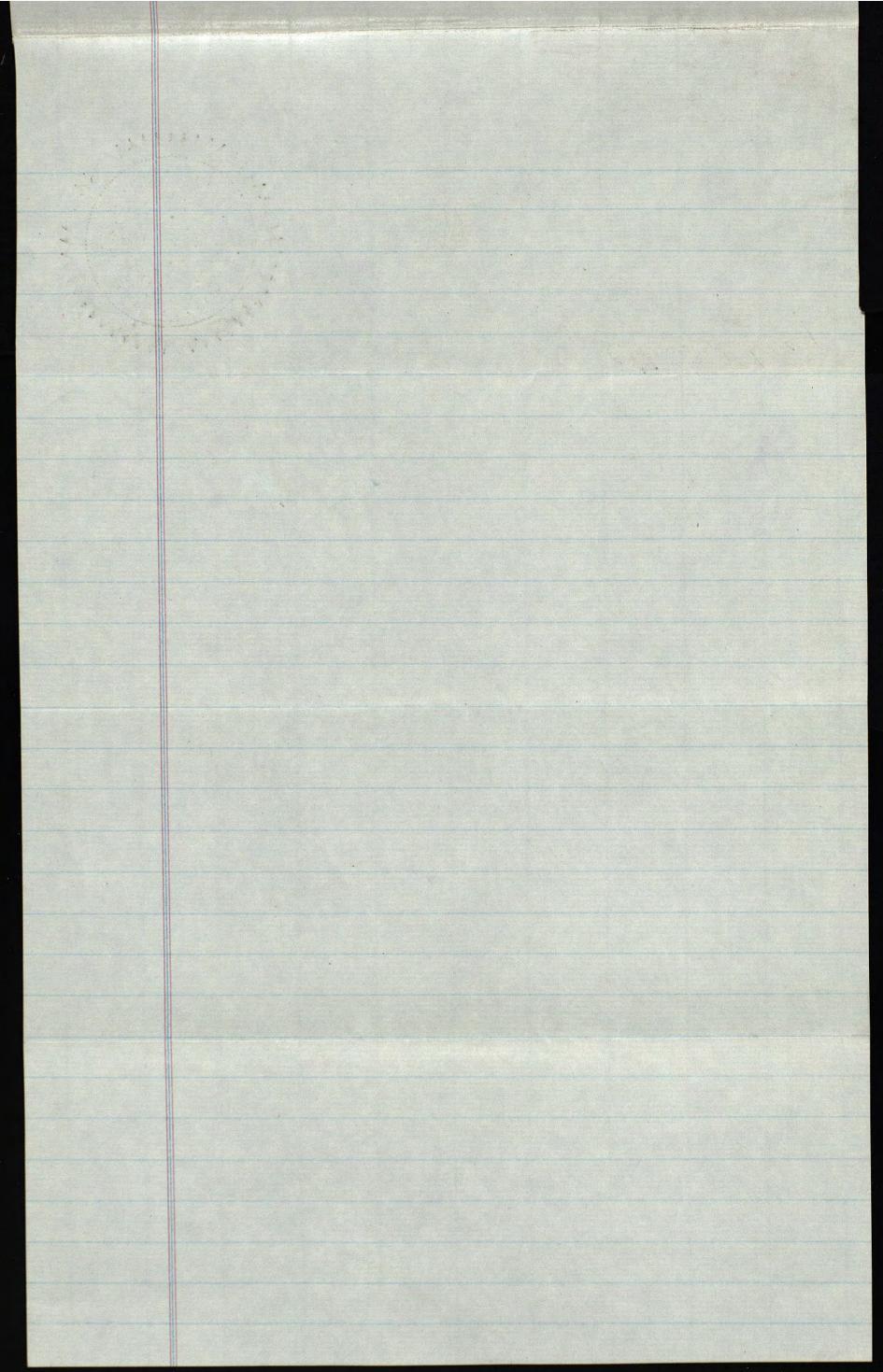
"Times & Seasons," Vol. 4, May 1, 1843, p. 187, states that she was leaving Nauvoo with her husband because his business had not paid.

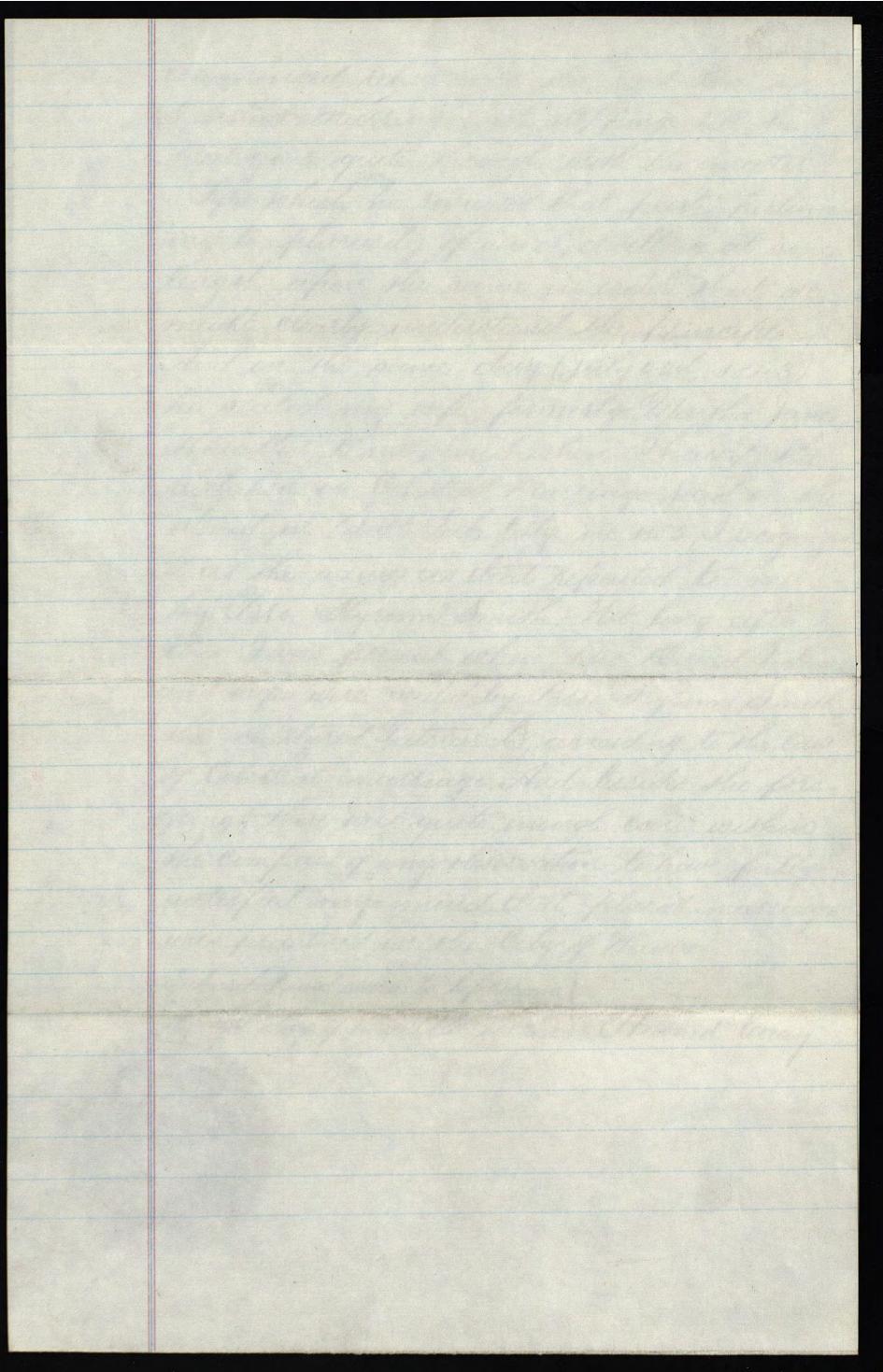
Only statement I find is in the Nauvoo Record of Jan., 1846, sealed for eternity to Joseph Smith, and sealed for time to

John Smith.

Territory of Utah, \ County of Salt Lake \ ss. Before me James Jack a notary Public in and for said County, personally appeared Soward Garay who, being by me first duly puren, on his pash pays: dans a resident of Those bity, in the Country of What and Territory of Mach, over the age of twentyone years; that many false statements have been made in relation to the authorship of the revelation on Celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter: On the 22d day of July, a. D. 1834 3, Hypum Smith, the martyred Patriarch, come in a Oasliage to my house in Nouvos; he invited me and my wife to take or side with him; accordingly, as soon as we could make ourselves ready, we got mito his carriage, and he pet off in the direction of Carshage. Having gone a short distance, he observed to us, that his brother Joseph Dmith, the Prophet, had received or revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then

commenced rehearing the revelation on Celestial marriage, not stopping till he had gove quite through with the matter. After which he reviewed that part pertaining to plurarily of wives, dwelling at some length whom the same in order short we might clearly understoud the principle. And on the same day (July 22d, 1843) he pealed my wife, formerly Marsha Jane Knowlton, to me; and when Theard she revelotion on Celestial Marriage read on the stand in Dalt Lake City in 1852, I recognized it as she same as that repeated to me by Bro. Syrum Smith. Not long after this Dwas present when Bro. David Fullmen and wife were pealed by Bro. Ayrum Amish, the mostyred Poetriarch, according to the law of Celestial marriage. And, besides she foregoing, these was quite enough come wishin the compass of any observation to have fully extisfied any mind that plural amassinge was practised in the City of Howor. Subscribed and sworn to before me the 12th day of June a.D. 1882. S Howard Corney James Jack Notary Public





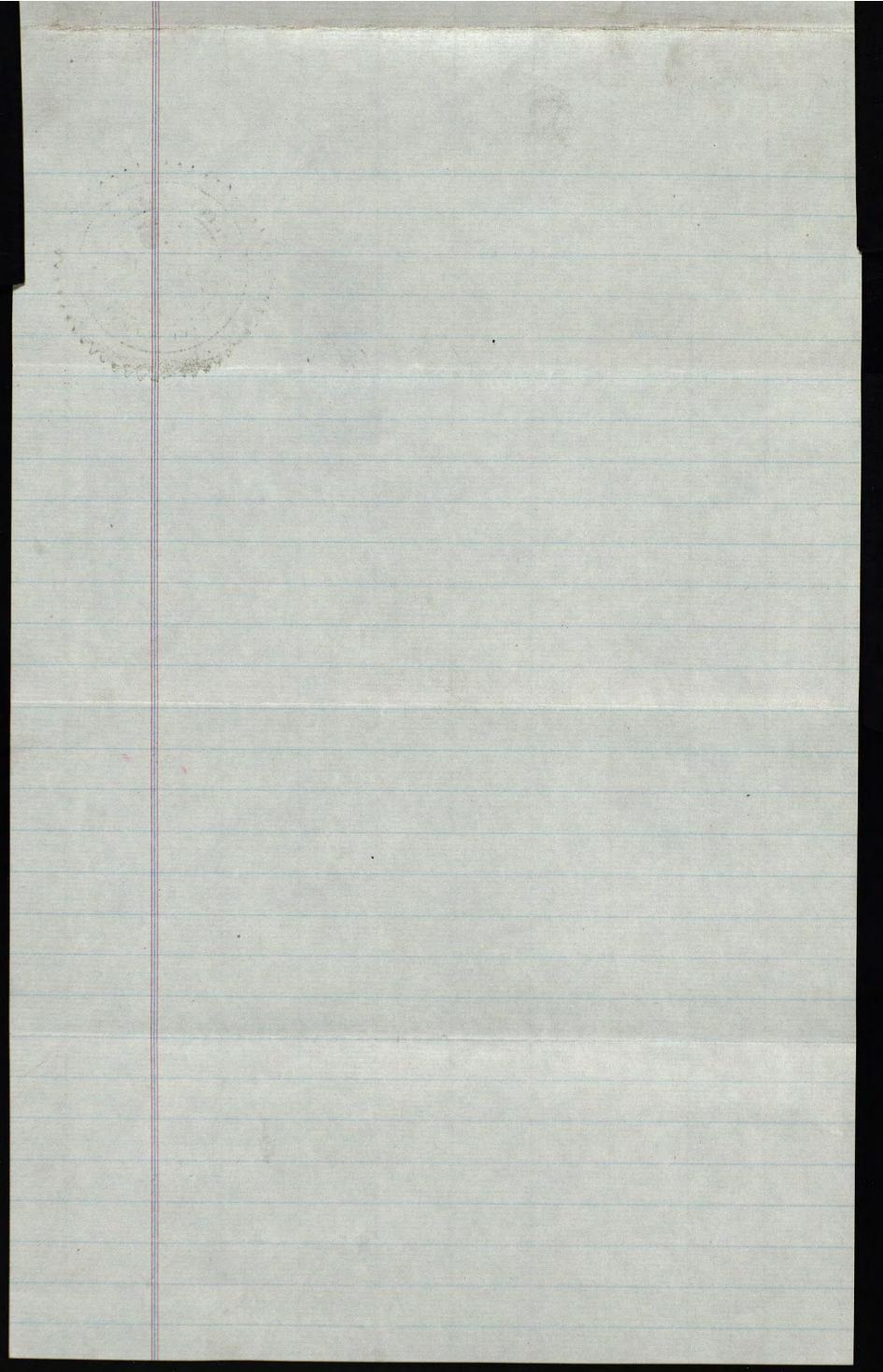
Territory of Utah, South Sake Sss. Before me James Jack, a Notary Public in and for said County, personally appeared Soward Corray who being by me first duly pulor on his oath says: I am a resident of Rovo leity, in the County of Whath and Territory of Utah, over the age of twenty-one years; that many false platements have been made in relation to the authorship of the revelation on Celesticil marriage, I deem it but justice to all lovers of trush for me to express What I know concerning this very important matter; On the 22d, day of July A.D. 1843, Styrum Smith, the martyred Patriarch came in a carriage to my house in Nauvos; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into his earriage and he pet off in the direction of Conthage. Howing your or short distance, he observed to us, that his Bro Joseph Smith, the Brophet, had received a Revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearing the revelation on Celestical marriage, not stopping till he had gone quite shrough

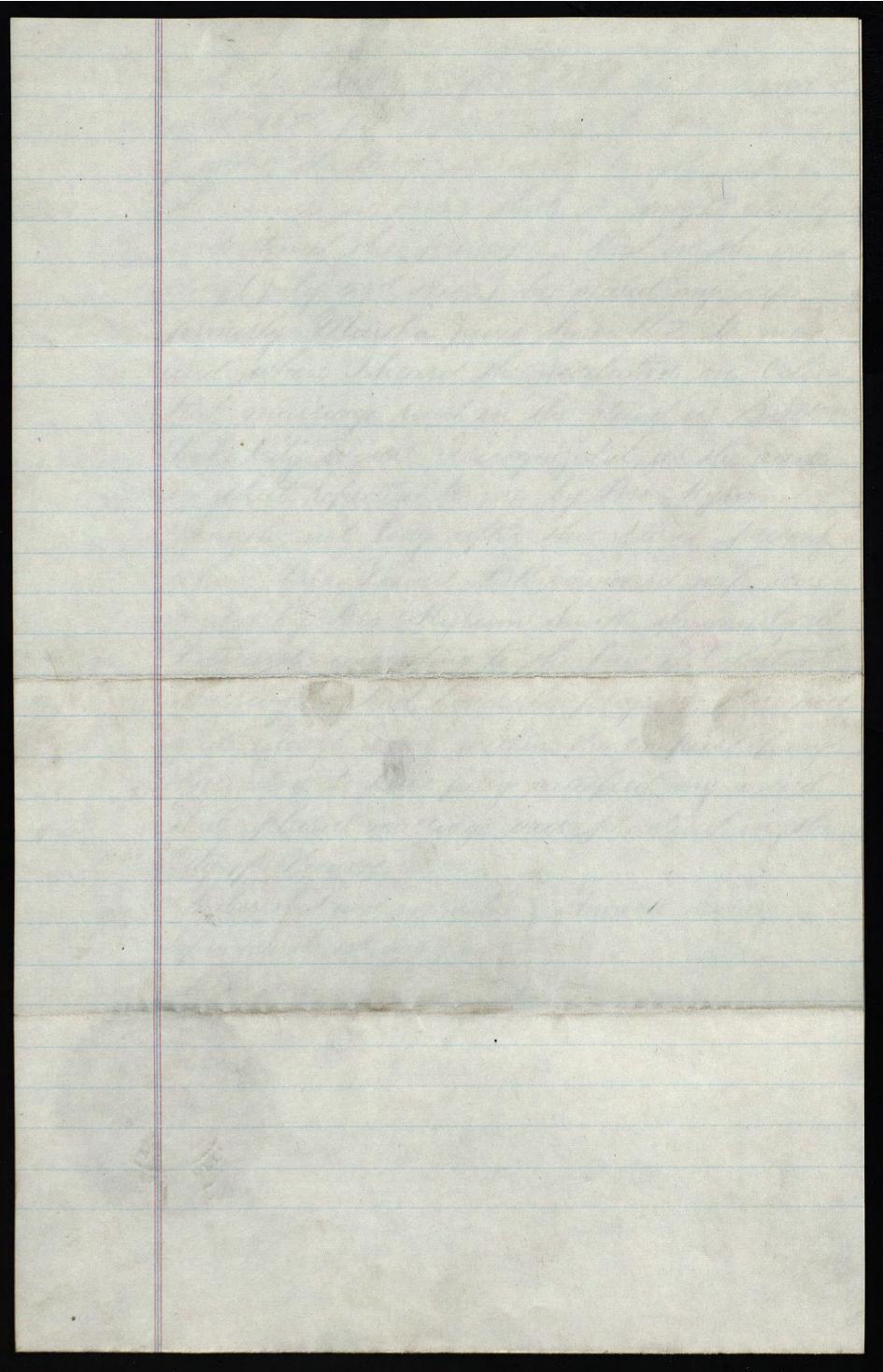
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before me the 12th day of June, }

A. D. 1882.

Joimes Joick Notary Public





Territory of Wato 3 so leventy of Sall Laske?

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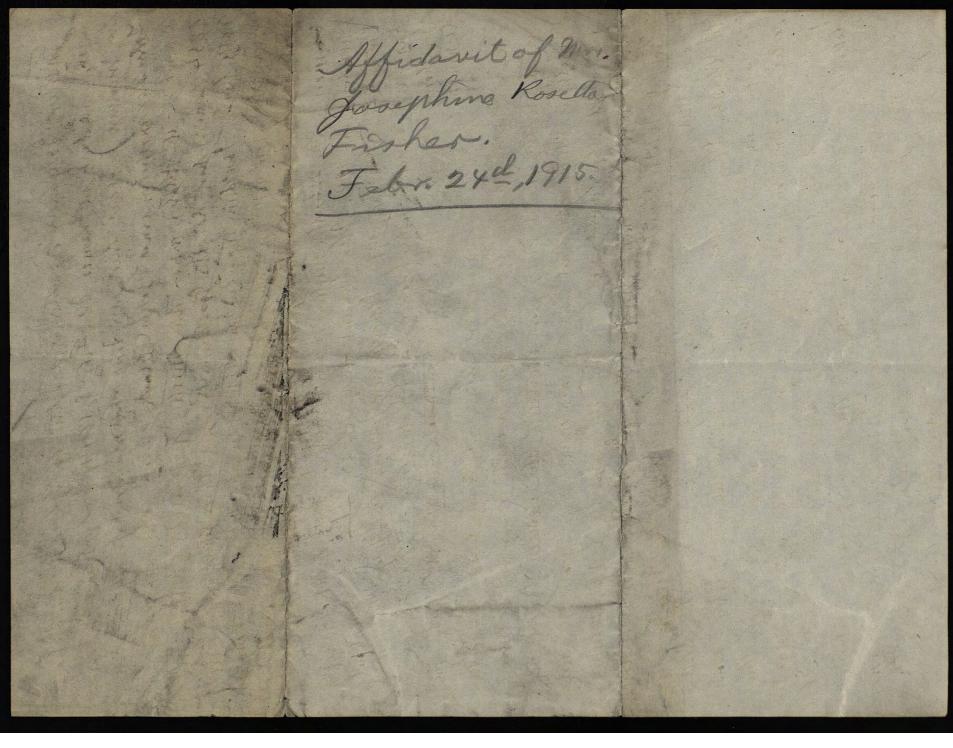
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Fasher, Josephine Rosetta, a daughter of Tylvia Forter Gessions Lyon, was born in Namos, He, Feb. 8, 1844, and when Mr. Lyon had mother husband died in Jova, she was whork fingens or Total Her mother married Esokur Clark, a non-Mormon, who re mainer in the Thates when the muther myraled to What in 1854, Fahringther laugher Josephini R am Throw thistren by Elack with her. Josephine was ten years old when the located in Bountiful, When the grow up and when 192 years of the was married by John Fisher Ang. 15, 1863, By John Fraker Juforming the marriage Ceremony. The sies the mother of ten chiedren, fine of whom war all living in 1915. Her husbans this Oct. 23, 1906 of Bountful On The 24 12 of February 1915. Educ Andrew Jenson, Pres. Joseph 36. Grand and Irvin Frederich Fisher (Son of Gisher Frisher) visual Gester Fisher of hur home at Bountiful, on which occasion she gave the Jellowing testimond: Testimony: Jun prior to any mothers death in 1882 she called me to ther beaside and told for that her days on earth were about numbered and before she passed away from mortality she desired to leed me something artich she had kept at an tenter short from and from all other winted no but which she now desired to commun's East to me. The then told me that I wis the daughter of the Gropher Joseph Smith, she having been sealed to the Brogher at the Time That her husbans Mr. Lylon has was our of fellowship much the blurch, The also total me that she was sealer to the Origins about The same lime that Zina D. Huntington and blisa R. Snow were thous seales. In conclusion mother told me not to make her statement to me too public, as it might cause trouble and arouse unpleasant enriosity. There followed her advier, and I am relating the facts to-day practically the first time, responding to the district or desire by one of the assistant Church Historians, significant fresher fenson Josephone Bo Frisker Bountiful, Mah, Feb. 24 1915 Bountiful, Mah, Feb. 24, 1915.



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(Z. H. GURLEY'S LETTER.)

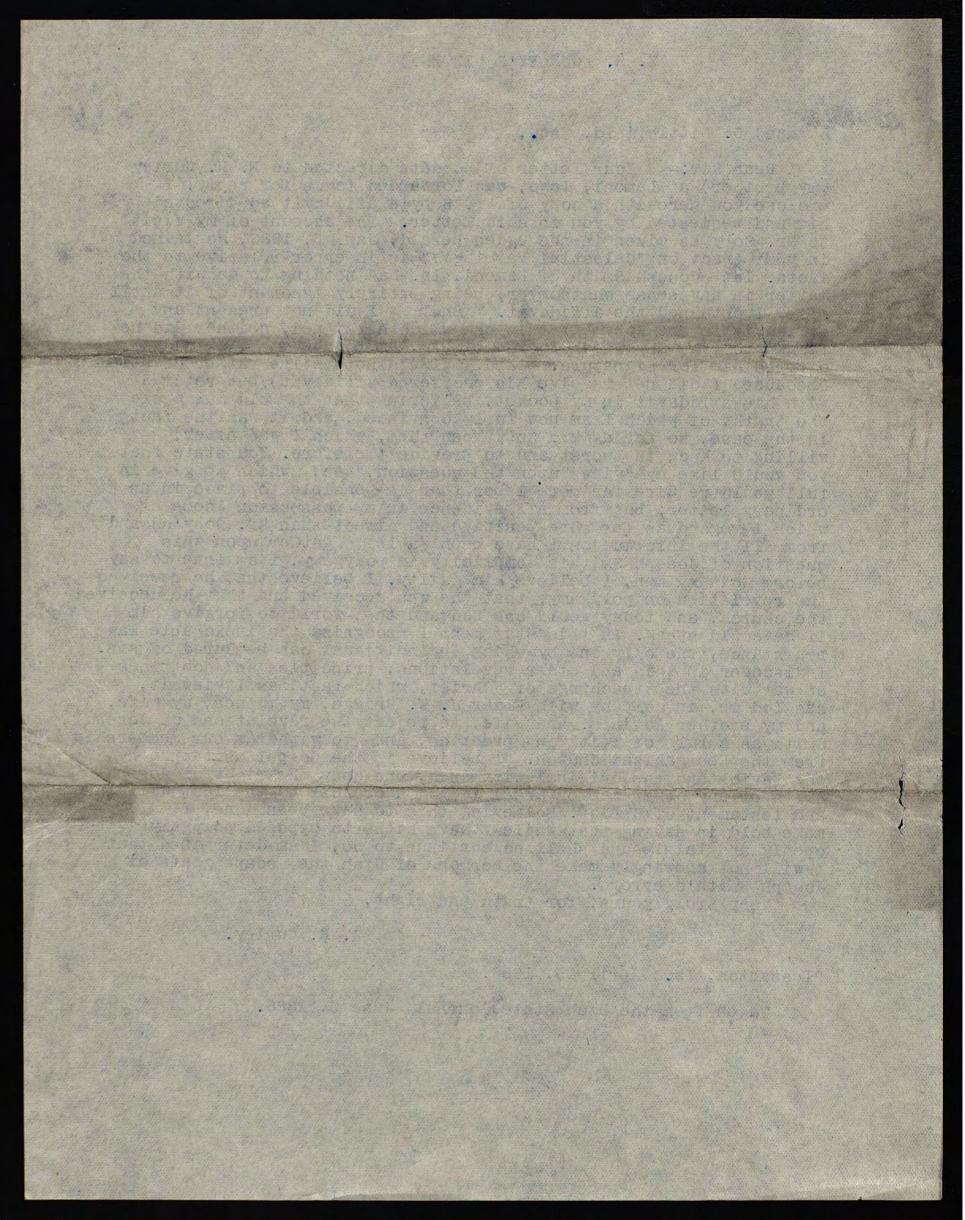
L(yman) O. Littlefield, Esq.,

Your letter of no date directed to E. H. Gurley Dear Sir:-(my brother) at Lamoni, Iowa, was forwarded to me for reply. I enclose you herewith a copy of Mr. Soby's affidavit as directed by him and requested by you in said letter. The account of my visit to Mr. Soby as given in the Ogden Herald, Jan. 5, 1886, contained in your tract on "Celestial Marriage," is in error relative to the facts. 1st Joseph Smith, of Lamoni, Ia. had nothing to do with the matter in any sense whatsoever, being entirely ignorant of it until after I obtained the affidavit. 2nd I did not present any affidavit to Mr. Soby but this one which he signed; neither did he refuse to sign any which I offered him, as this was the only one I did not retire rather crestfallen" offered him for signature. 3rd (because I did not receive his proffered affidavit), but retired with his affidavit in my pocket, believing that the old man spoke the truth, of which I am now fully convinced, and it was the facts in the case, so far as Mr. Soby knew them, which I was after, willing to know the worst and to provide therefore. You state that you would like my "views upon the question," &c, which to give in full would require far more labor than is possible to place in an ordinary letter; but from all evidence in my possession (some of which I regard as far more positive and direct than Mr. Soby's) and from all the information I have been able to gather upon this question of Joseph Smith's complicity in polygamy, I am free to say before God and man, I believe him guilty. I believe that he received the revelation on polygamy; that he was deceived and that he deceived the church, and today would ask God and the world to forgive him if he could speak. In this statement I recognize the inexorable law repentance, the only one by which an individual can be dured of sin. I discover in this and other revelations, principles and doctrines at war with the teachings of Christ, which fact, as I view it, has led me, in company with Elder J. W. Briggs, my mother, my wife, and my brother Edwin H. and wife, to reject the revelations of Joseph Smith as a rule of faith and practice, and to withdraw our membership from the Reorganizadichurch. I believe in the Gospel as taught by the Savior and the original witnesses, and deny the right of Joseph Smith or any other man or angel to add a codicil to the last will and testament of Christ. Believing this to have been done, I make bold in saying that while I have hitherto opposed polygamy openly and fairly and shall so continue to do, I am determined that I will not knowingly make the Mormons of Utah the scape goats of Joseph Smith's errors. Very truly yours, for truth and right,

Z. H. Gurley.

Pleasanton, Ia., April 15, 1886.

Taken from the "Utah State Journal" June 5, 1886.



ZINA D. HUNTINGTON

"Times & Seasons," Vol 2, p. 374, states Henry B. Jacobs married to Mrs. Zina D. Huntington March 7, 1841.

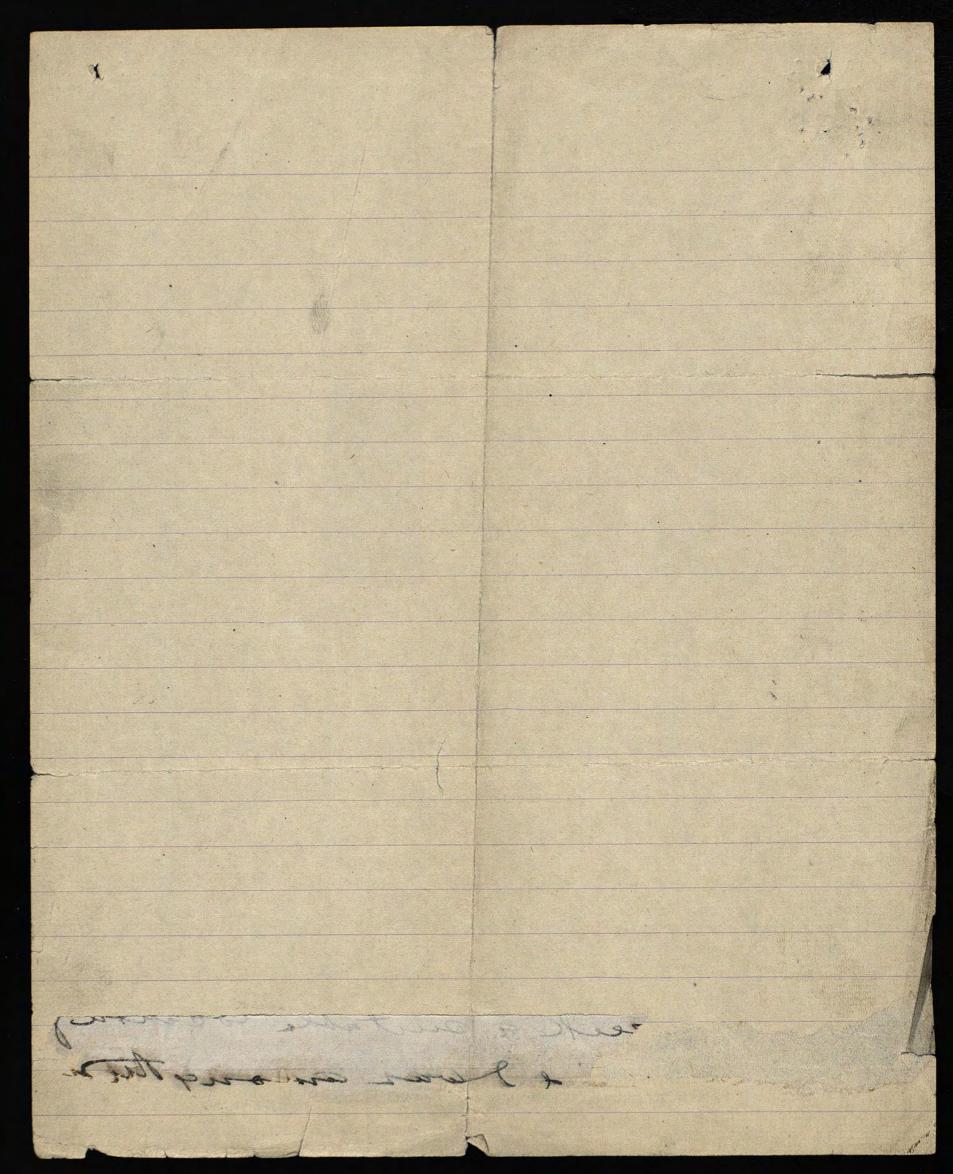
In her own affidavit she says she was married or sealed to the Prophet Joseph Oct. 27, 1841.

Springtown Pep-15, 1869 I Crson Hoyde, do hereby Certify and declare according to my bost recolection, that on the It day of depth I was marrised to Mis marinda. In Johnson, In Kirtland This, in the year of our Lord 1834. and in the month of Teleta or march, I was married to mils martha R. Browitt, by Joseph Smith, the martired Prophet and by him she was Sealed to one for time, and for all Eternity. And in the month of April of the same year, 1843. I was married by the same person to my mary Ann Price, and by him the was dealed to me for time and for all Eternite while the woman to whom I was first married was get living and gave her Cordial consent. to booth the transactions and was personally gresent to witness the Ceremony's. Onsum Stysha This 13 th day of slept 1869, at Springsown Danfrete to U.J. eo & Brough notice & pear I hereby certify that the above named beorge Brough is a Lustice of the Prace for the Precinct of Springtown in the County of Sanpeto U.T. and is duly qualified to act in said office in accordance with law, in testimony whereof I hereunto set my hand and affire the seal of the County Court of Sanpeto County UDI-at myrfficed this Sep. 16 A.D. 1869. Mm. & Reid County Clocks

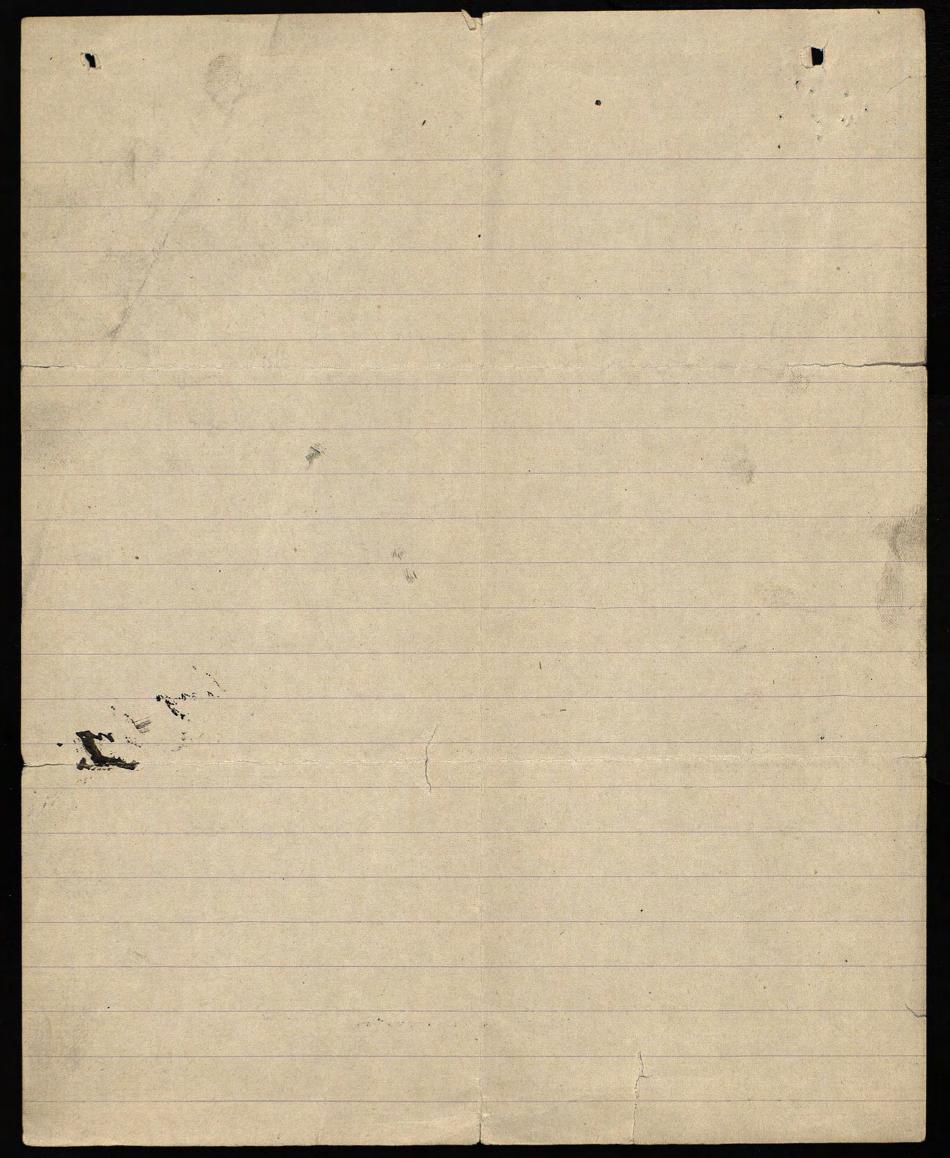
Affidavit officed Orson Hyde. to the Sealing of wires to him by Prest Jo Smith copied in Book 2. p. 45

Springtown Depte 16, 1869 J. Prson Hyde, do hereby bertify and declare according to my best recolection that on the fourth day of Septe, I was married to Brifs marinda I Johnson, In Mittand Chio in the Gear of our Lord 1834, and in the month of Jobs, or much, I was married to mils martha to Browith by Joseph Smith the martired Prophet, and him she was dealed to one for time ansifor, all Eternity, and in the month of april of the Same Jean 1843, I was married by the same preson to mis may Ann There, and by him The was dealed to me for time, and for all Eternity; while the woman to whom I was first married was yet living, and gave her Cordial Consent to boath transactions, and was present present to witness the Ceremonys. - Drom atych Sworn to and subscribed to before me this the 15th day of defte 1869, at farmingtown Soupete 6. U.S. Ter Brough, justiers care I hereby certify that the above named George Brough is a Justice of the Leave for the Trecenct of Springton in the County of Sanpeto 410. T. and that hais duly qualification in accordance with law in testimony where of I hereunto set my hand and affect the Seal of the County Court of Sanfroto Country at my offic mante City this Sep : 16? A D. 1869 Mm J. Reid County Clerks,

Affidavit of Omon Hyde to the Sealing Of wires to him by Frest of Smith Copied in Book 2 Spage 45 10 th Statement of Joseph a Kelling For some time formious to the decesh of Joseph Amish, the mormon prophet, I lived at Nauvo Hund Cock County, Illinois. I acted for some years as agant for Bishop Miller; and was also a deputy Things in Heandoock County. He I heard summer of to the Effect that joseph think was praelicing polygony; the matter frequently being refeated, Especially by the & Win and Wilson Laws and the Highers. Calling at the house of the prophet once day, rarly in the spring of 1844, on some business or other not now mumbered, the prophet muited me into a room up stains m his house, called the mansion. after Entered The room he looked it and then asked me if I had heard the more connecting him wish polygamy. I told him I had. He Then began a defense of the doctrine by referring to the Old Testament. I told him I did not went to hear that as I could read it formy self. He claim-



2 20 - ed blu a propher - I believed him to be a prophet - and I writed to know what he had today about it. He Expressed Some doubte as to how I might main it, and wanted to Know What stand I would take if I should not believe what he had to say about it. I Then pledged him my word hist Whether I believed his mulation or not 2. would not betray him. He shew informed me. That he had received a revolation a mortation from God which taught the coronalness of the doctrine of a plumlity of levers, and commanding him to obey it. He Am asknowled ged to having married several wires. I told him that was lak-right. Her them said he would like a further pleden from me that I would not be tray him. I asked him if he wanted me to accept the principle by marrying a plural wife. HE answord yre. a short time often this I married two wives in Mus order of morriage. On the occassion of alexander & Truish, son I the prophet, visiting me in this country some



3 क्षेत्र few yours ago I meated to him the about cin: comstances. I also Know hat formious to the death of the prophet Joseph thish here was a morrowent on foor looking to the muoral of the church from Illinois to the wret. Joseph Dmin was the one who took lead in that matter and called upon centain brushmu to go on an Exploring Expedition to seek a suitable location for the church; and I was among Josephut Kelling. the humber selected to go. State of California (buning of SamBernardens) Subscribed and Quan to before me A Notary Public this Stant day of March H.D. 1894 Notary Public in and for San Bernardino County, State of California

Josha Helting

Josepha. Kelting DON TROPA - 4

UNITED STATES OF AMERICA

State of California ss.

Joseph A. Kelting, being first duly sworn, says, I was born October 13th, 1811, at <u>Philadelphia QQ</u>, and my present residence is Colton, San Bernardino County, california.

I first knew Joseph Smith, the Prophet, in Ohio. I once called upon him afterwards at his residence in Nauvoo, Illinois, and told him I wanted a private interview. We walked up stairs together. His wife, Emma, was down stairs, and he did not wish her to hear what we were going to talk about.

We went into the front room, and he locked the door. I told him it was mooted about that he was teaching plural marriage, and asked him the question, "Are you mooting plural marriage?"

His answer was, " cannot answer you, as you are both a lawyer and sheriff of Hancock County, and it might militate against you as an officer as well as against us."

I said, "Joseph, whatever you tell me as your friend is safe; I came here to find this out, and I assure you upon the square (and we were both Masons) it shall never injure you in any shape."

"I did moot plural marriage, " said the Prophet.

"Did you have a revelation to teach this?" I asked.

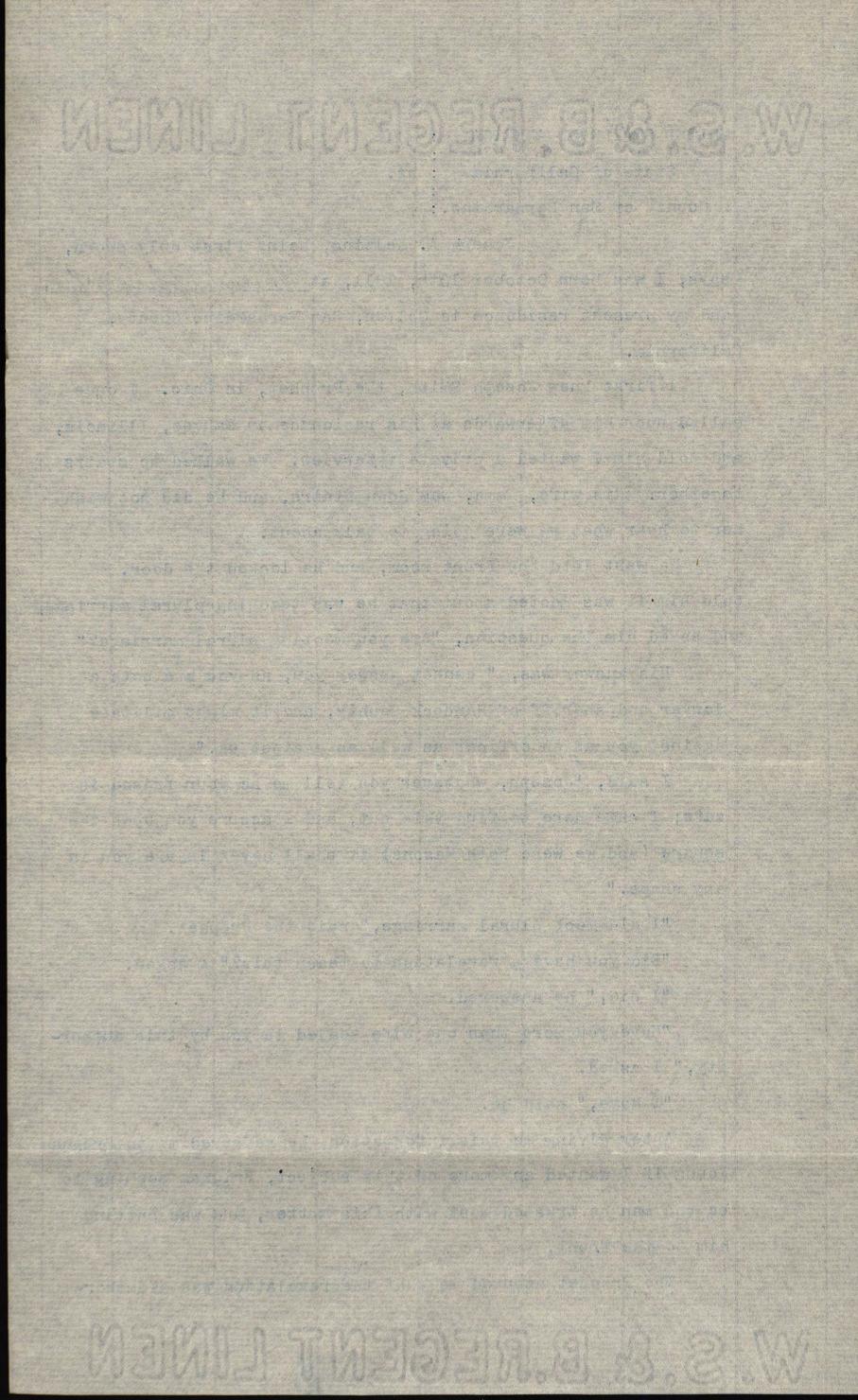
"I did, " he answered.

"Have you more than one wife sealed to you by this authority," I asked.

"I have," said he.

After giving me this information, he referred me to Brigham Young if I wanted any more on this subject, Brigham seeming to be the man he trusted most with this matter, and was putting him to the front.

The Prophet assured me that the revelation was asauthor-



itative and binding as any revelation given through him up to that time; and, in fact, that it was paramount to all the rest.

William Law was once his right hand man, but he aspotatized because of this principle. He told me on one occasion that he left the Church because, said he, "I had only one wife and could obtain no more, but yet to gain eternal life one must have half a score?" Joseph on the other hand, said he, "could cast his snares around and gather in Snow-birds, Partridges and Naghtingales," meaning by this, girls whom he had married whose names were indicated by the names of these birds.

Joseph stuck to plural marriage to his death. Emma Smith, to my own personal knowledge, promised to stand by Joseph on this question of polygamy, but she failed to keep faith with her promise.

Joseph Smith was a mighty man and borrowed from no one; he was original and inspiring in his talk.

I was his attorney at Carthage, and while I went to Nauvoo to get a little evidence he was killed in cold blood.

The mob was afraid of Joseph and they killed him, as they did Hyrum, because they were afraid of their influence.

Subscribed and sworn to before me this

11th day

Notary public.

and for the County of San Bernardine, State of California

testine was binding to may be acted attack to the ar antimical our entitles teen trained the free first the strain of the contract can - tong one one the part want all once the hat septim de la compania et alla de la compania del la compania de la compania del la compania de la compania del la compania de la comp the tree test to the course of the test of and while will will will all the property of the character than the THE PARTY DESCRIPTION OF THE PROPERTY SEEDS Territ such at waller was hanger never min was Linous Tark . whose and the transporter, " . we are the comba tark oned to so we can a feet be the feet a sum a sum each feet the built .abwide ten many actions age of opening the decrease of stores design one drawn and the contraction of the contraction of the contraction toro ca coul benefited by tradigitaling a applicable desco-THE TAXABLE PROPERTY OF THE PR mist off-from the stand are considered to the cattle and the the property of the parties and the spirit white the comment of the the contract the traction of the contraction of the graphical displays to being sher your surspect, ourse the

< Folder 1, Clayton-Fisher || Folder 2, Kimball-Kingsbury > <u>Return to Contents</u>

MS 3423 FD. 1-4, folder 2, Kimball-Kingsbury

Click on an image to enlarge it. Use the **BACK** button to return to this page.

UNITED STATES OF AMERICA, :

State of Utah

County of Salt Lake

LUCY WALKER SMITH KINBALL, being

first duly sworn, says:

I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and that she was well aware that he associated and cohabited with them as wives. The names of those women are Eliza and Emily Partridge, and Maria and Sarah Lawrence, all of whom knew that I too was his wife.

When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counselled me to pray to the Lord, which I did, and thereupon received from him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

On the 8th day of February, 1845, I was married for time to President Heber C.Kimball, and bore to him nine children. And in this connection allow me to say to his everlasting credit, that during the whole of my married life with him he never failed to regard me as the wife for eternity of his devoted friend, the Prophet Joseph Smith.

Lucy Walker Smith Kimball

Subscribed and sworn to before me

this 17th day of December 1902

James Jack Notary Public.

My Commission Expires,
Aug. 6th, 1905.

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Lucy Walker Smith Kimball.

Notary

Public.

15 17 day of <u>December</u> 1902 James Fack

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WATER BEARING THE RESERVE AND THE PROPERTY OF THE PARTY OF THE RESIDENCE OF STATE OF STAT per a real contract to the season of the contract of the state of the second of the LOW DAY BENEVER TO LOWING A WIND TO BE BUILD BY THE STATE The state of the s of the appeal will be The state of the s The main leaves and a second second No Company of the Com The first war warm for the party The state of the s erest displanted was CONTROL OF STATE

Territory of Artat) bount of Milland s. Be it semembered that on This eighth day of July A. D. 1869 personaly appeared before me Edward Partridge Probate Judge in und for Said County, Martha Me Bride Krinble who was by me swom in due form of law, and spor her outh saith, that sometime in the summer of the year 1842 at the City of Nanvov, bounty of Hancock, State of Illinois, She was married or sealed to Joseph Smith President of the Church of Jesus Christ of Latter-day Variets, by Heber C. Krimble one of Twelve Apostho in Said Chrisch according to the laws of the Same signlating marriage. Martha Me Bride Subscribed and swom to by the said Marth Mª Bride Krinble the day and year first above written Edward Fartridge Probate Judge

Martha Ma Bride Rinbull
Sealed to Joseph Smith

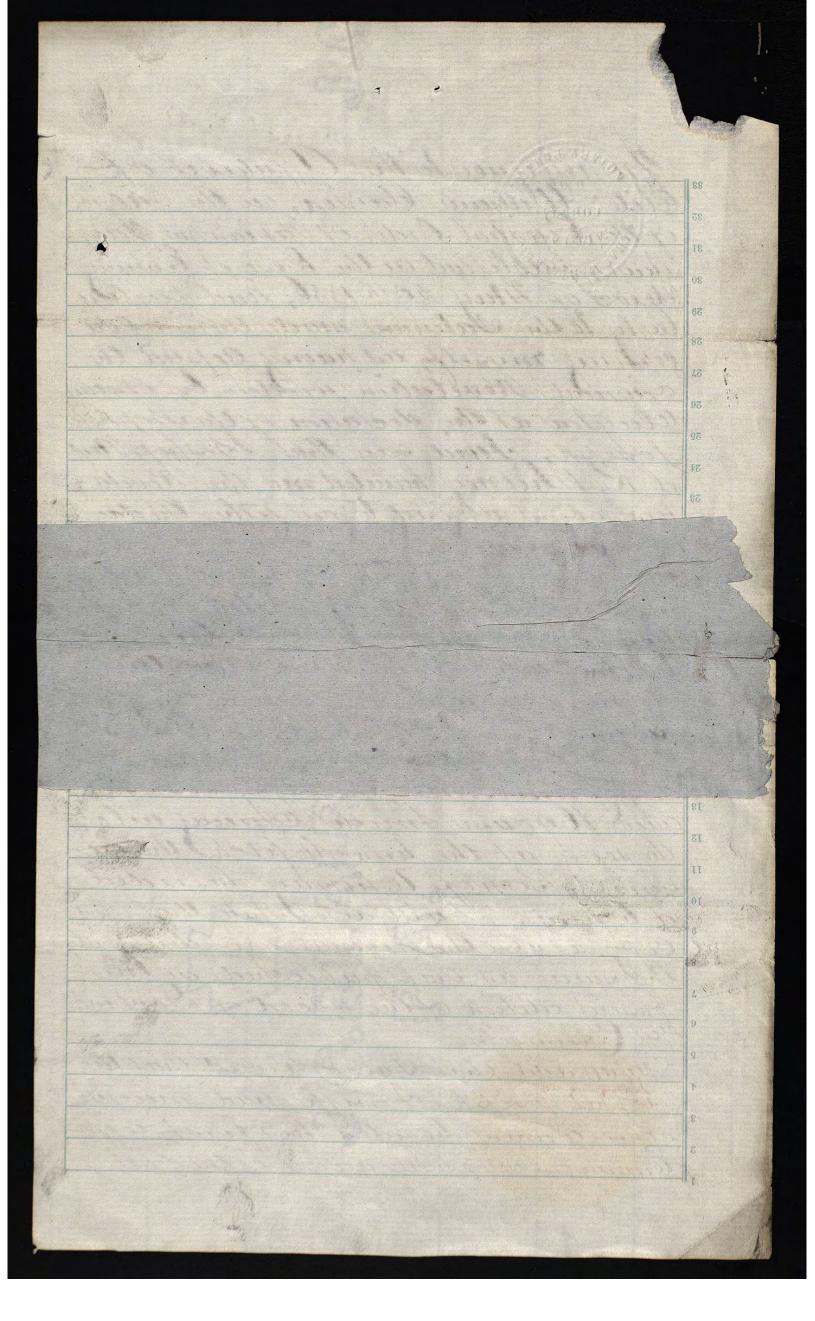
Copied in Book 2. page. 36-

Territory of Artata) County of Millard 3 s. Be it remembered that on This Eighth day of July A. D. 1869 personaly appeared before me Edward Partridge Trobate Judge in and for said Courty, Martha Mc Bride Kintle who was by me swon in due form of law, and upon her outh saith, that Sometime in The Summer of the year 1842 at the City of Nanvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jeens Christ-of Latter-day Daints, by Heber b. Kimble one of the Twelve Apostles in said Church, according to the laws of the same regulating marriage, Martha la Bride Subscribed and sworn to by The Sand Martha Ma Bride Krisble the day and year first above written Edward Fartridge Grobate Judge

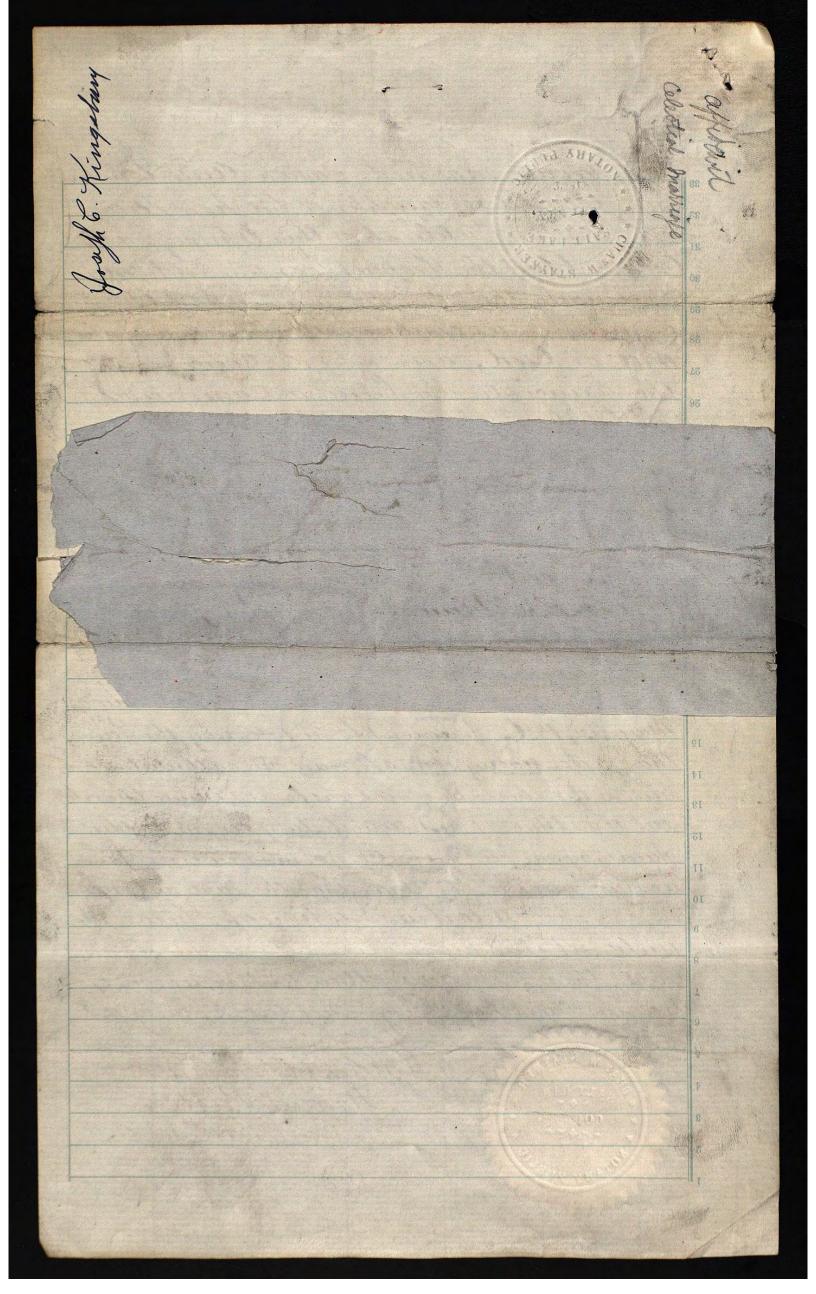
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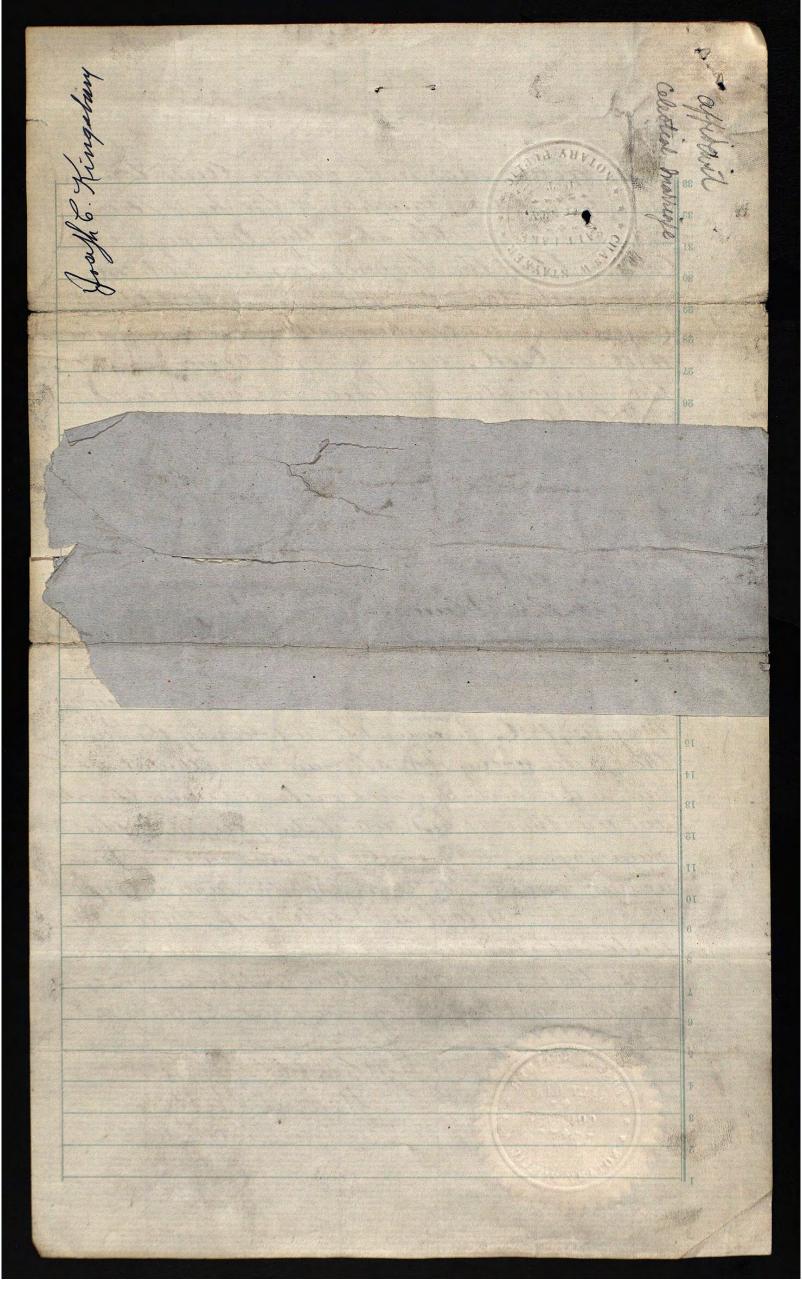
In reference to the Officewet of Elder William Clayton, on the sugget of the Celestial Order of Patriarchal Manriage, published in the Desert Evening larly to the Satement made therein Cour certicil myself as having Copied the original Reveletion written by Proches Clayton at the dictation of the Brophet Joseph, Jevil very that Beshop Ment el K. Whitney heincled me the Revela how above referred to our exther the day if was written or the day following, to take a kopy of it. I did so, and then read my copy of it to Bishop Whitney who coulpand et with the 18 original which he held in his hours to hile I reced to him. to hear I had finished reading, Beshop Whit ney fronounced the Copy correct, and Hyrum Smith Comers weto the room at the time to fetch The original, Beshop to hitney hounded lit to him. Levill also Istale that this Copy, as also the original are identically the same as that published in the present edition of the Book of Dochine June add that Jalso Ruew that the Rophet Joseph Smith had married other women besides his first wege-Cuma; I was well aware afthe fact of

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his heeving married Sarah aun Whitney, the Aldest daughter of Beshop newel A. Whitney " Clegabeth Clea Whitney, his wife. and the Prophet Joseph Told me Bersonally that he had married other women ou accordance with the revealed will of God, and spoke concerning the frinciple as being a command Ald for holy peter poses. Sevelory ofellah 3 County of Saltare 300 14 Thereby certify that the foregoing Statement 15 of Joseph 6. Verigsbury concerning the Reve-2 18 latin out Celestial Order of Valvarchal Marriage and The making of a copy thereof by how, was by said 18 afficient read in my presence on this 22 m day q that after wasing it as aferesaid and on the date afor I said, he ded thereupon subscribe his name thereto, and was there at his request duly severe lo the dance by me, as to ets correctuess in every partecular, and dis so sever that the same is brue, In witness whereof Thewethereunto setmy hand and affixed my notarial Legel, this 22 nday of May and 1886, at my of-Too we Call have City, Salt Lake County, 74. J. Chas. W. Shayner notary Publice Oast Lasselo, U.S.





Section | Section

MS 3423 FD. 1-4, folder 3, Lyman-Merkley

Click on an image to enlarge it. Use the **BACK** button to return to this page.

$A_{2} = A_{2} + A_{3}$
Jernony of Man
Territory of Artat.) County of Millard 3er.
Be it remembered that on this the first day
of late A A 1869 home at able and let a se
Partridge, Probate Judge in and for said County, Eliza
Fartridge, Grobale Judge in and for Dard County, Eliza
Maria Partridge) Lyman who was by me sworn in due
form of law and upon her oath saith that on the eighth
day of March 1843 at the City of Nanvoo, County of Hancock
11-1 M. 1 11 1
State of Minois, She was married or leaded to Joseph
Smith, President of the Church of Jesus Christ of Latter.
in said Church according to the laws of the same regulating
in said Church according to the laws of the same regulation
marriage; in the presence of Brown Hide.
Oliza Maria (Lartridge) hyman
Subscribed and swom to by the
Social Eliza Maria Partridge Lyman ?
the day and year first above written
Edward Fartridge
Probate Judge

with Mas. 8. 1843 Copied in book 2. page 32

Cercitory of Method) 25. Be it remembered that on this the first day of July A. D. 1869 personaly appeared before me Edward Partriage Probate fridge in and for said County Eliza Maria. (Partridge) Tyma who was by me sworn in due form of law and upon her oath saith that on the Eighth day of March A. D. 1843 at the City of Namvoo, County of Huncock, State of Illinois, she was married or sealed to Josept Smity. President of the Church of Jeans Christ of Latter day Swints, by Heber C. Kumble one of The Twelve Apostles in Said Church according to the laws of the same regulating marriage; in the presence of Orson Hayde. Eliza Maria (Tartridge) Lyman Subscribed and swom to by the Land Eliza Maria (Partridge) Lyman The day and year first above written Edward Partridge Probate Judge

Shuth Mar. S. 18403 Copied in book 2- page 32.

Cerritory of What \ Ss. Be it remembered that on This first day of July A. D. 1869 personaly appeared before me Edward Partridge, Frobate Judge in and for Said County: Eliza Maria (Partridge) Lyman, who was by me swom in due form of law, and upon her oath laith, that on the cleventh day of May A. S. 1843. at the City of Nanvov, bounty of Hancock, State of Minois, She was married or healed to Joseph Smith, Passident of the Church of Jesus Christ of Latter day Saints by Jumes Adams a High Priest in Said Church, according to the laws of the Same regulating marriage; in the presence of Emma (Hale) Smith, and Emily Dow Partridge. Eliza Maria (Lartridge) Lyman Dubscribed and Swim to by the Soud Eliza Maria Partridge Lyman the day and year first above written Edward Fartridge Frobate Judge

copied in book 2, page 33.

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Territory of Istati) is bounds of Millard ? Be it remembered that on This first day of July A. D. 1869 personaly appeared before me Edward Partridge Inobate Indge in and for said County, Ediza Maria (Partridge) Lyman who was by me swoon in due form of law, and upon her oath saith, that on the eleventh day of May A. D. 1848 at the City of Nanvoo, County of Homeock State of Illinois the was married or sealed to Joseph Smith Iresident of the Church of Jesus Christ of Latter. day Dainto by James Adams a high Priest in said Church, according to the laws of the same regulating marriage; in the presence of Emma (Hale) Smith and Emily Dow Partidge Eliza Maria (Lastridge) hyman Interibed and ewon to by the Laid Ediga Maria. (Partridge Lyman) the day and year first above written

Edward Partridge Probate Judge Stated to for Santindale 143 Copied in Book 2 - page 33

Cleritory of Willard & ss. Be it remembered that on this first day of July A. D. 1869 personaly appeared before me Edward Partridge, Probate Judge in and for said County, Eliza Maria Partridge Lyman, who was by me swoin in due form of law, and upon her oath Saith, That Dometime in the year 1843 at the city of Namos, bount of Hancock, State of Minois, She was witness to the marriage or lealing of Lucy Walker to Joseph Smith, Precident of the Church of Jesus Christ-of Latter-day Saints, by Willian Clayton a High Print-in Said church, according to the laws of the same segulating marriage Eliza Maria (Lartridge) Lyman Subscribed and Swom to by the Daid Chiga Maria (Partridge) Lyman The day and year first above written Edward Partridge Probate Judge

Mather to Santrides
Mather to Jan Smith 1843
Copied in Book 2, page 30

Territory of Estate) as. Be it remembered that on this first day of July A. D. 1849 personaly appeared before me Edward Partridge Forbale Judge in and for said County, Eliz Maria (Partridge) Lyman who was by me swom ain due form of law, and whom her waith saith, that sometime in the year 1848 at the City of Nanvoo, County of Homevek State of Minois. The was witness to the marriage or sealing of Long Walker to Joseph Smith President of The Church of Jason Christ of Latter-day Daints. by William Clayton a high Priest in said Church, according to the laws of the same regulating marriage Eliza Maria Turtridge , Lyman Aubscribed and shoon to by the David Eliza Maria Partridge) Lyman The day and year first above written Edward Fartridge Probate Judge

Witness to Sealing of Lacy Marker to Jealing of Lacy bohied in Book 2. page 30

Territory of Artah) s. Be it semembered that on this first day of July A. D. 1869 personaly appeared before me Edward Partridge Probate Indge in and for said county, Eliza Maria (Partriolge) Lymon who was by me shown in due form of law, and upon her oath saith, that on the Eleventh day of May A. D. 18 43 at the City of Nanvov, County of Hancock State of Illinois, She was a witness to the marriage or Lealing of Emily Tow Partridge to Joseph Smith President of the Church of Jesus Christ of Latter-day Saints by James Adams a high Priestin Said Church, according to the laws of the same signlating mannage, Eliza Maria (Lartridge) Lyman Subscribed and Sworn to by the Said Eliza Maria (Partridge) Lyman The day and year first above written Edward Partridge Probat-fredge

Withers to Sealing of Smile. Copied in Book 2 p- 34 of Elija Mo. Tartudge

Territory of Wats } so. Be it remembered that on this first day of July A. D. 1869 personaly appeared before me Edward Partridge Isobate Judge in and for Raid county, Eliza Maria (Partridge) Lyman who was by me swom in due form of law, and whom her oath saith, that on the Eleventh day of May A. D. 1843 at the City of Nanvos, County of Hancock State of Illinois, she was a witness to The marriage or Sealing of Emily Dow Fartridge to Joseph Smith, President of the Church of Jeans Christ- of Latter-day Saints by James Adams a high Priest in Said Church, according to The laws of the same regulating marriage. Oliza Maria (Lartridge) hyman Subscribed and swom to by the Sand Eliza Marca (Partridge) Lyman The day and year first above written Edward Partridge Probate Judge

Whish Saluso, Emil D. Jahren May 11th 1845 Copiction Book 2-pa-34

I Called upon Zenos H. Gurley at Hendersonville, Knot bo. Illinois en November 1860 and Spent Several days with him, he told me that after the church left Nauvo, he Jained J. J. Strang and continued with him until he was satisfied that Strang was an impostor; he then Started out preaching upon his own responsibility, which he Continued for Several years, frequence - thy sending deputations to Joseph Smith Son of the Prophet, to induce him to come forth and assume the leadership of the church which he had raised up, but Joseph refused until 1860, when by the pursuasions of William Marks and others who had Jained Gurley, he came forward and was ordained President of the High Priesthood, by the Said J. H. Gurley who had never been more than a Seventy. Andagain in 1864, while on bus= ines to banada, I called on J. Fb. Jurley when the following conversation occured I asked him if he believed that Joseph Smith was a fallen Trophet, he answered "no, he died a martyr". Then what will you do with the Revelation Jaseph

received on Polygamy? Gurley: "he never had it". very well, then what will you Say about the wives that he had? Gurly: I do not know that he had any." Ah. Jurley, you do know for how often have you and I talked together about Sister Emma's raising the devil with Joseph about his wives? Mr. gurley's wife then spoke up and said he does know, Bro. Markley, and he lies when he says he does not!! then Said, Bro. Gurley, what did you do with your other wife? he replied, I never had one", Well, Said I, I did not know that, but I do know that you expected to get another about the time I left Nauvoo, for you told E. Merhley me so!"

Territory of Utah? SS. County of Sall Lake &

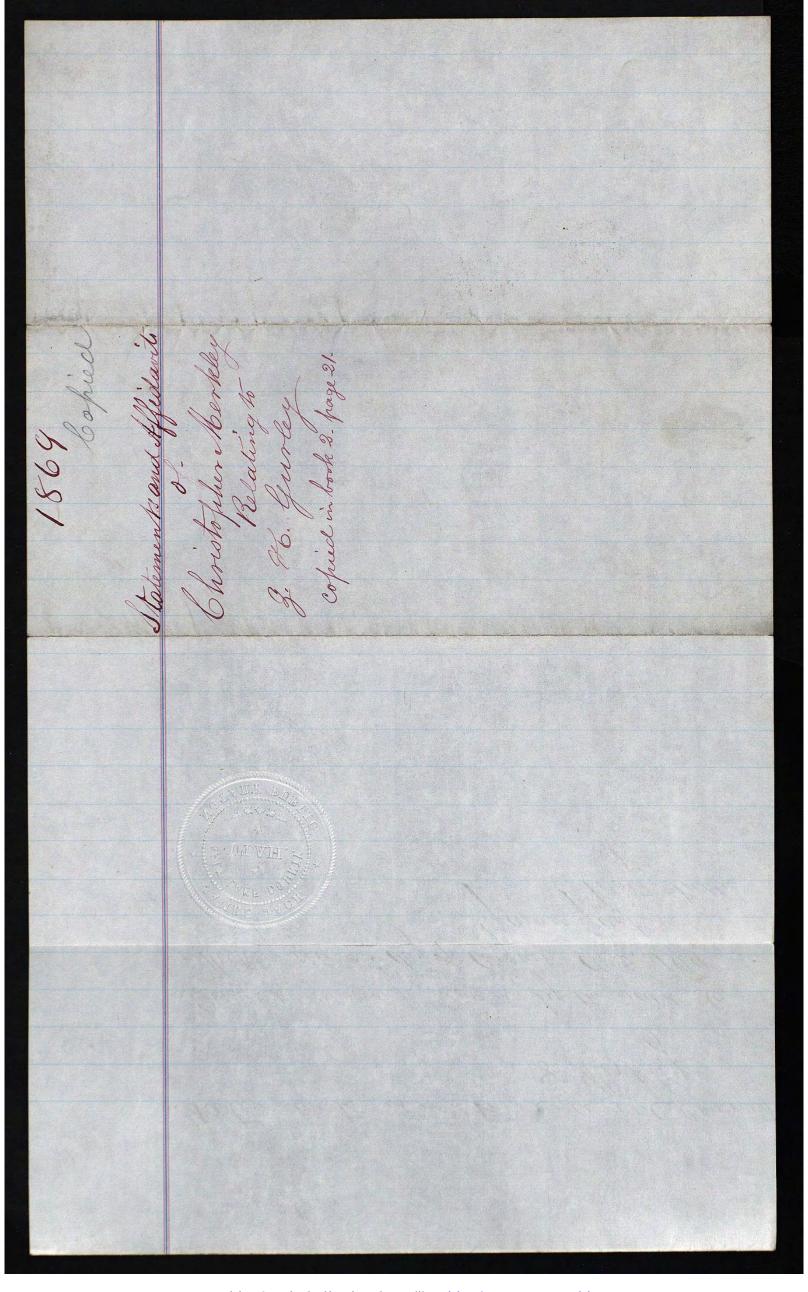
Be it remembered that on This third day August-A. I.1869 personally appeared before me James Jack, a notary Public in and for Said bounty, ChristopherMer-kley, who was by me Sworn in due form of law, and upon his oath Saith, that the forgoing

Statements are true and correct 8. Merhley Subscribed & Sworn to, be fire me by the said b.

Merkley this 3rd day of august a. D. 1869

James Jack

Votang Public



Gerritory of Utah ? Is bounty of Utah ? Be it remembered that on this third day of September A. S. 1869 personally appeared before me, Heram Wenters, a Justice of the Peace in and for Said County Mary Ann Fratt, who was by me Sworn in due form of law and upon heroath South that on the twenty fourthday of July A. D. 1843 at the bity of Nawov, County of Hancock, State of Illinois, She was married or Sealed to Farley 9. Fratt for Time and eternity by Fresident Hyrum Smith, in the presence of Mary Ann Young and Elizabeth Brotheston. Subscribed and sworn to by the Said Mary Ann Fratt the & Many Sum Pratt dag and year first above writen) Hiram Winter Gents Justice of the Peace

Sealed Am Fall Sealed & G. Gratt Copied in Book 2 p. 58.

Territory of What Ss. Be it remembered that on this third day of September A.D. 1869 personally appeared before me Heram Wenters, a fustice of the Peace in and for Said county, Mary Ann Fratt, who was by me Sworn in due form of law and upon her outh South that on the hventy-fourthday of July A. S. 1843 at the City of Nauvoo, County of Hancock State of Illinois, She was married or Sealed to Farly F. Fratt for time and eternity, by Tresident Hyrum Smith, in the presence of Mary Annyoung and Elizabeth Brotherton. Subscribed and Sworn to by the Said Mary Am Fratt the day Many fun Puntt und year first above written) Hinden Winter sients Alici of the Peace

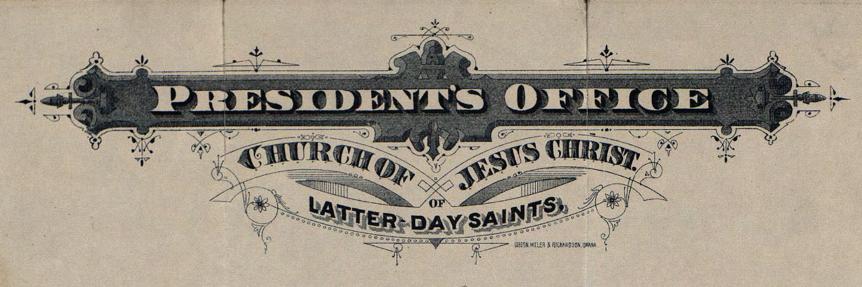
Many Am Bath
Sealed to S. Shatt
bookin Book 2-10.38

Gerntory of Wah 3st, bounty of Wah 3st, Be it remembered that on this third day of September A. D. 1869 personally appeared before me Histors a Justice of the Peace in and for said County, Mary Ann Fratt, who was by me Sworn in due form of law, and upon her oath Saith that on the twenty-faurth day of July A.D. 1843 at the bety of Nauvos, bounty of Hancock, State of Illinois, She was present and witnessed the marrying on Sealing of Elizabeth Brotherton to Parley P. Fratt for time and eternity, by Hyrum Smith, Patriarch of the Church of Jesus Christ of Latter Daysaints, in the presence of Mary Ann Goung. Subscribed and Sworn to by the Sail Mary Am Pratthe & Many Ann Sutt day and year first above written) Hivan Winters Gods Justin of the Sence

Many Am Patt Mines to dealing of Elist Brotherton to copicin 300 h 2- page 40 Copied

Territory of What Iss. Be it remembered that on this Third day of September A. I. 1869 person ally appeared before me Hiram Winters a fustice of the Peace in and for Said county Mary Ann Fratt, who was by me Sworn in due form of law and upon her oath Saith that she was present and witnessed the marying or Sealing of Elizabeth Brotherton to Parley P. Fratt, by President Hyoun Smith, on the twenty-fourth day of July A. D. 1843. at the bity of Nauvoo, county of Hancock, State of Illinois, Mary Ann Young also being present. Subscribed and Sworn to by the Said Mary Ann Fratthe Many Ann Prott dag and yearfirst above written Hivan Winter Edicti Justice of the Reace

Mires to Sealing of Chite Brothertone to Sasky of Starte l spred Mary Am John



P.O.BOX B.

Talt Take City, U.T. 11 April 1888

Mrs. Margaret J. Joung, Dear Sister:

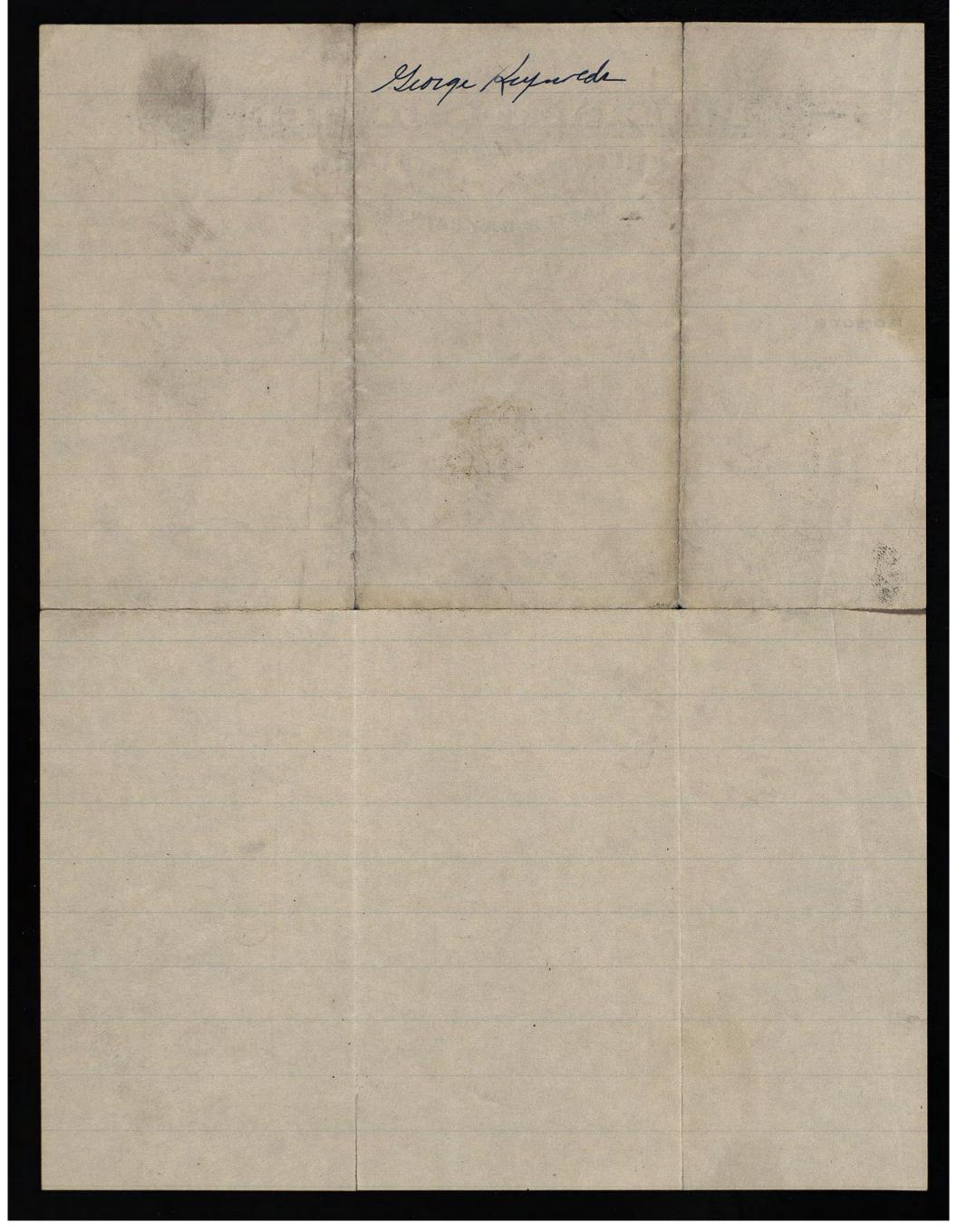
The Lecord of the hauvoo Temple shins that Robert & Haunah Tierco were adopted to Brest. P. Houng and Augusta Adams Young, 4 Feb. 1846. Bro. N.C. Kimball officiating with blders Morris Philps and Mr. Whitney as witnesses.

Bro. & Sis. Thereo received their Lecond Augustings in the Endowment House, 20 May, 18by, Prest. W.C. Kimball, anointed.

Lister Mary A. Fierco, according to the Record, was sealed to Fresh. Joung, 22 Jan. 1846 by Bro. N.b. Kemball: blders Mth. Joman & S. Morley being the witnesses; and was anointed to him at 10 Offock the same evening by Bro. H. Kumball, in Room, 1, Manoos Temple.

With Kindesh regards, Your Brother,

Geor Reynolds,



Click on an image to enlarge it. Use the **BACK** button to return to this page.

Explanation:

Bro. Penrose remarked last week that he was going to write an article in the Deseret News on Succession to the Presidency in answer to a communication on that subject which had then just appeared in the Tribune over the signature of Frederick M. Smith, and I told him that John W. Rigdon had that same day submitted to me material for an affidavit, to be made on that subject which I was going to have put into typewriting in the morning. The understanding then was that he would write the article basing it on John W. Rigdon's affidavit. When we copied it we found that it treated on the subject of plural marriage as well, and it became a question in my mind as to the wisdom of printing the whole affidavit covering the point of succession and plural marriage, and it was decided not to do so. I therefore got Bro. Rigdon to make two affidavits, the one on the subject of succession only, and the other on both the points referred to. It was decided to make a slight change from his original manuscript in reference to that part & where he gives the details of the result of the proposal of marriage made by the Prophet Joseph to his sister, Nancy Rigdon. The abbreviated at davit appeared in the Deseret News on Saturday, July 29th, 1905. The abbreviated affi-

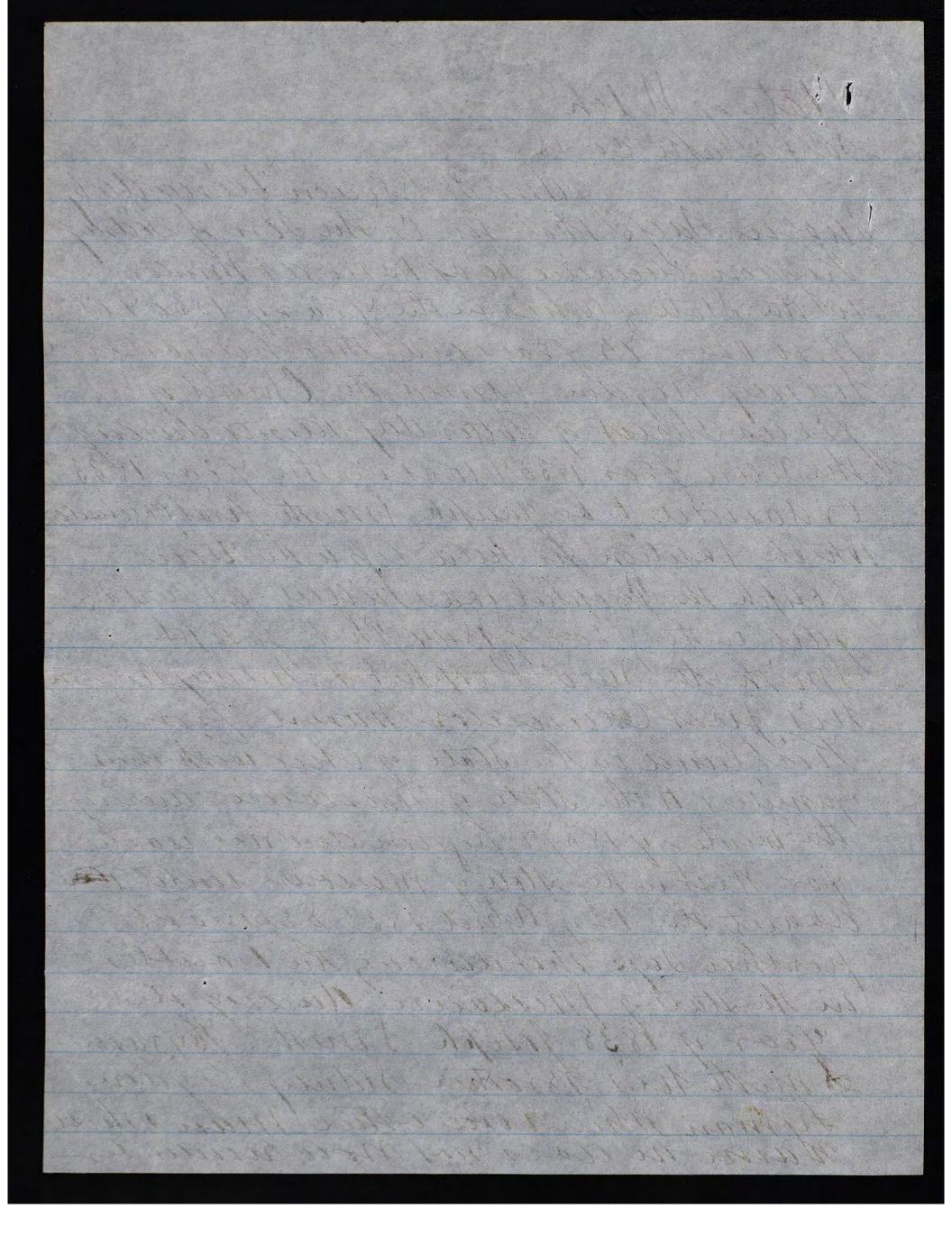
July 31st, 1905.

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.2091, Jan 7, 1905.

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This taken preserves and impreserve in Liberty face about 40 miles from the Vellage of Far Hest in Colone co messeure when the daid pressours lour tother arrestice & they all remain - El ui prescionere ni conscrated in Quice Jack about 3 months While Daid Joseph Smith Hyrum Smith Stilling Ryan Lemon White worn prescours y Daid Leberty Sail as oforesaid I with my Mother wife y Didney Regard Et ma Snith louge of Daier Joseph Emine I Joseph Smith Some of Joseph Emine Smith went to Du them during the latter party the locater of 1838 the all went to grother with senne Carriage & Come home to grother the Salay & a Of Liberty Jack with the presences I days I then Seft for home The Story that is being told by Some of the Handy occupy Joseph Smith now presedent y the Said Church loas or duned by his tiother Joseph Smith to be the Leadery the Dair Christ of Latter

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day Daints after his Daia Joseph Smith death is not true for Ilmon no such ordination to the place Totale we cour at Liberty Jail of any Duck ordination had y tother place I most Certainly Shaula haverementers it as I was with facing Joseph the Profits Ion all the time wine Were Then & Should have most Certainly have remembered it get had taken place of Joseph Smith had ordained his Joh Joseph to be the leader of the church at his death he traile hove done to in a manner that there Caule have been no doubt about it both y his consilers there there in preson week him to lost Sidney Regaon & He gram Smite fust & Dicer Counsilors & he Joseph Smith the Profet roauld hove called upon them to how assested him in such an ordination had it taken place I an Entery of the Dame transulation those burn made on the church troks de all mumbers gete church Wauld how Known that Quehan

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Chile the before they or a finite young Joseph Smith to be President of the Reorganizie Church & Minger Cloud how have any ourthory to non ordanid hun the whote Story of his being ordernice by any one hooing outhorty to do so is to preposterious to be entertained by any one fer a senger moment I therefor shauld by rejected by Eory once who Shall hevi such a story mentionen Una Depenant Justice Days as to I sheather bruth of the docture of Polygamy being introduced by Joseph Smith the Prophet Joseph South la as an absolute Monarh as far a spiritual matters lour Consumer In man bould have dance to but o derece the doctum of Polygamy or any other nue doctume bite the mornion Church at the city Aduoso during the y Ears of 1843 4 1844 wishout first getting Joseph & mist have done so they to auce have been braught sep before the High Concel

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and truce I of proone repen theme to and would hove immediately Cell of from the church & that coolice hove Endeer polygamy then I there for Exer I wan the how Endeel Then Minotoho had aana te uitroduce such a doctume with Just getting the Profet Josefel Cansent tit And Deponant further suys that Joseph Smith the Profet Of the city of Nonoon Sells Some time in the latter part of the yEar 1843 or the first party the year 1844 Made a proposition to my Sister fancy Ryan to be come his lago & She refusice Welling Joseph Smith that It The to acute never marry a mauroho had autofe un other wife It hoppence in this way favey have gone to church it was hill in a grove news the Tumpu lat on which the mornous win thin Ereding the Temple & an Old Lady fruite who have a love wunter her to go home with her I she ded When they got to the old frunds haves I have get their Bonnets of the old Lucy be fante tolk to her blacet the

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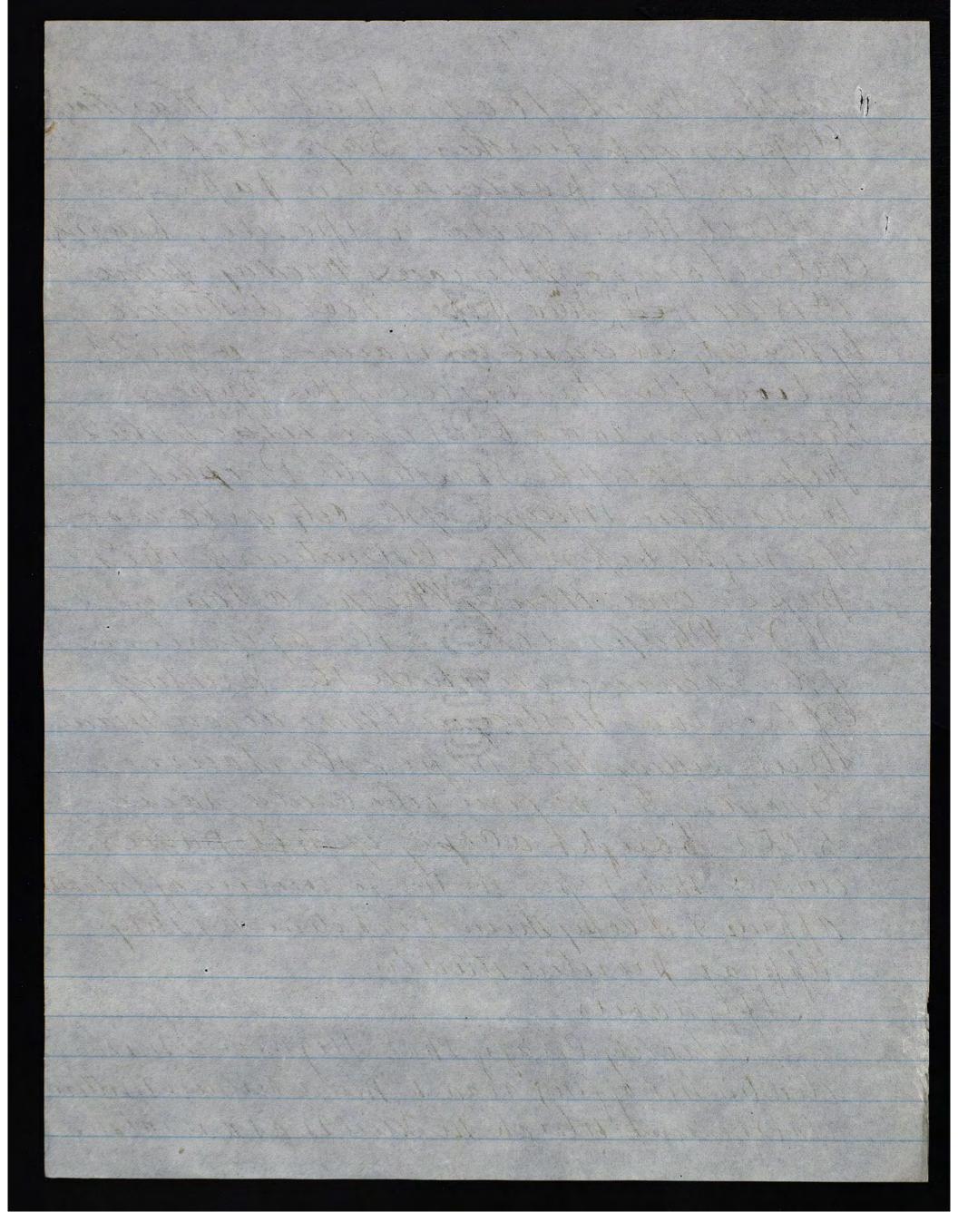
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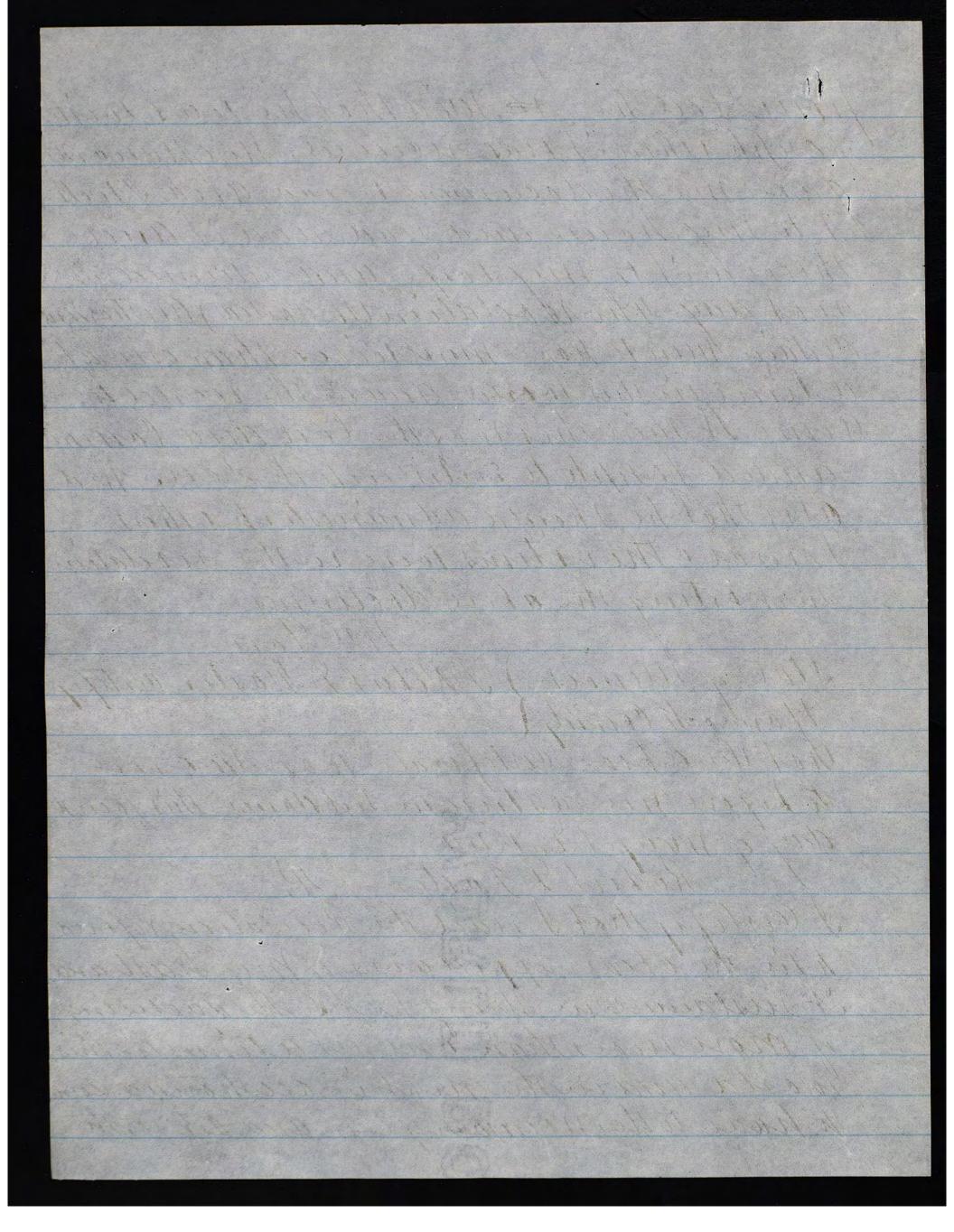
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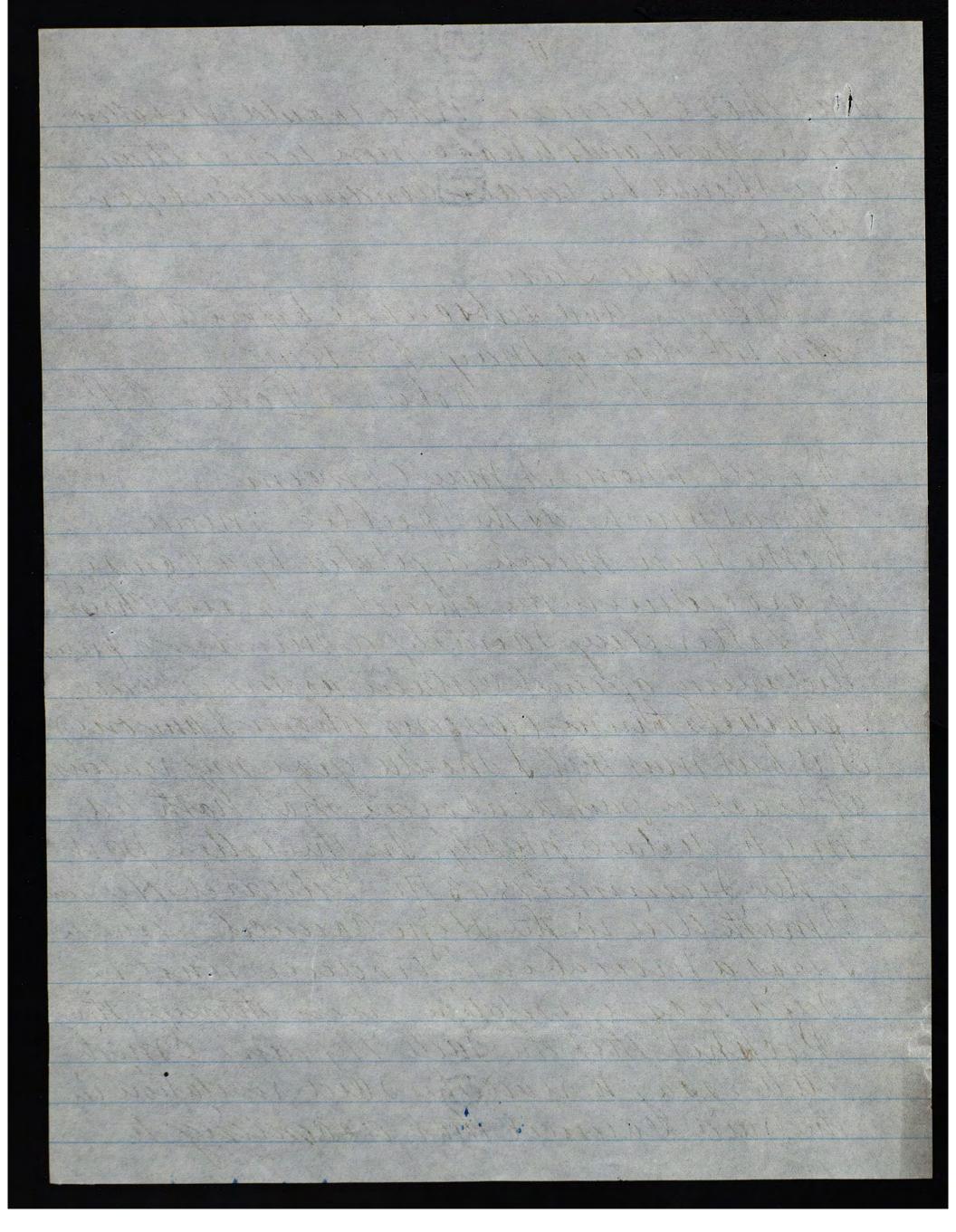
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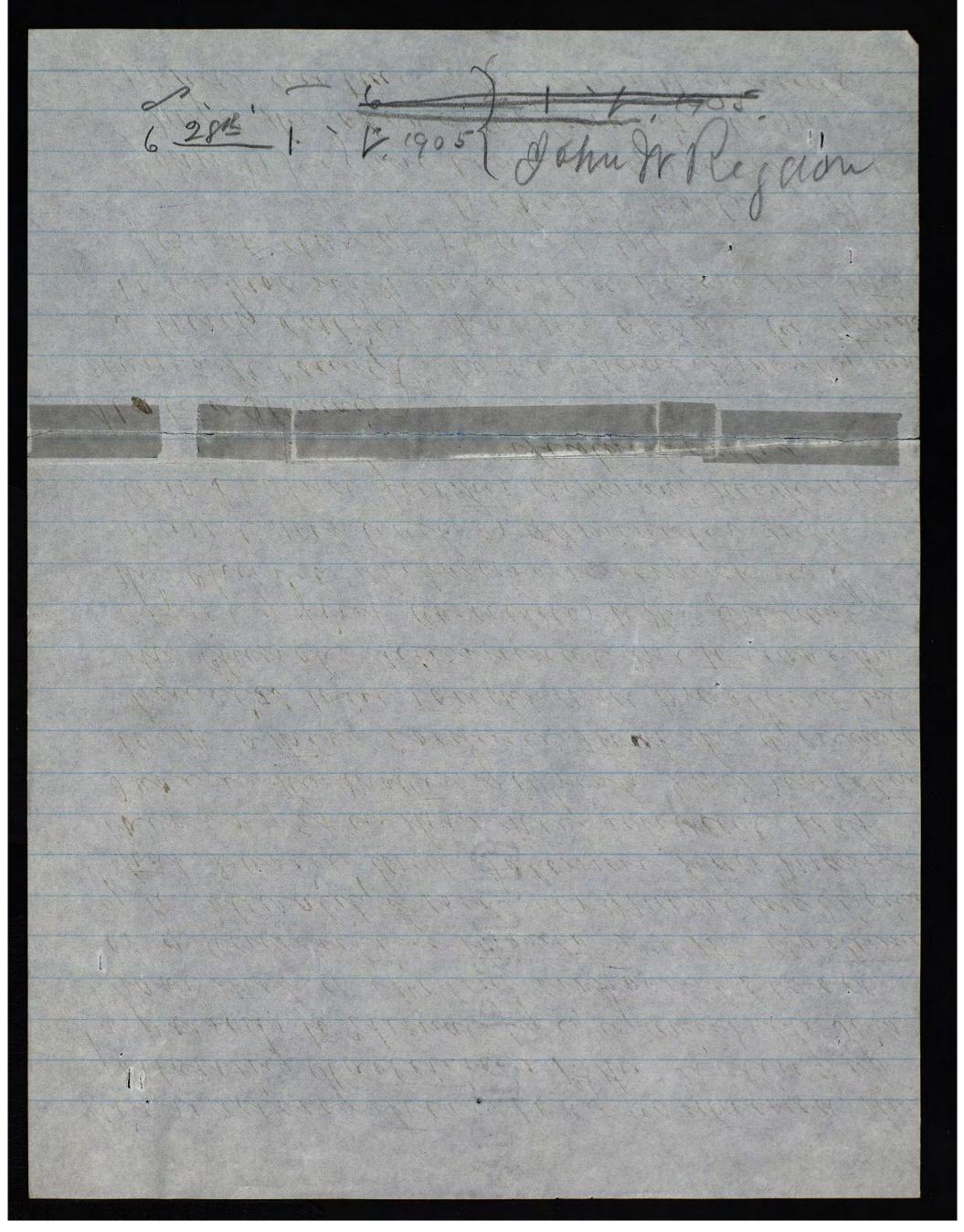
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< Folder 3, Pratt-Reynolds ||| Folder 3, Rigdon, typescripts > Return to Contents

MS 3423 FD. 1-4, folder 3, Rigdon, John W., typescripts 1

Click on an image to enlarge it. Use the **BACK** button to return to this page.

STATE OF UTAH : ss.

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor. in the State of Ohio, in the year of 1830, and am now over seventy five years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year, and ix was in xx 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage Jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the State of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the State of Missouri, until the 1st of April, 1838. That during the troubles in Missouri, in the year 1838, Joseph Smith, Hyrum Smith, his brother, Sidney Rigdon, Lyman Wight and one other man, whose name. I do not now remember, were taken prisoners and imprisoned in Liberty Jail, about forty miles from the village of Far West, in Caldwell County, Missouri, where the said prisoners were arrested, and they all remained incarcerated in said jail or soveral thout three months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight were prisoners in said Liberty Tail, as aforesaid, I, with my mother, wife of Sidney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty Jail with the prisoners three days and then left for home. The story that is being told by some of the members of the Reorganized Church at Lamoni, that young Joseph Smith, now president of the said church, was ordained by his father, Joseph Smith, to be the leader of the said Church of Jesus Christ of Latter-day Saints after his father's death, is not

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true, for I know that no such ordination took place while we were at Liberty Jail; that if any such ordination had taken place I most certainly should have known it and remembered it, as I was with young Joseph, the Prophet's son, all the time we were there. If Joseph Smith had ordained his son Joseph to be leader of the Church at his death he would have done so in a manner that there could have been no doubt about it. Both of his counselors were then in prison with him, namely, Sidney Rigdon and Hyrum Smith, and it would have been on order for the Prophet to have called upon them to assist him in such an ordination had it taken place, and a record of the same made in the Church books, so that all members of the Church might have known that such an ordination had taken place. But nothing of the kind appears in the Church books. My father and mother lived a good many years after the incarceration at Liberty Jail, and I, who lived near my father, never heard my father or my mother mention that such an ordination ever took place in Liberty Jail; and as I know myself that so such ordination took place at Liberty Jail, and inasmuch as it is claimed that an ordination of this character was bestowed at any other place, therefore I deny it as an untruth and a story gotten up by the Reorganized Church for effect.

Besides all this, if Joseph Smith, the President of the Reorganized Church was ordained while in Liberty Jail, why did he, fourteen years after his father's death, receive an ordination under the hands of William Marks, William W. Blair, and Zenos H. Gurley? Would it not seem that one ordination, and that end too said to have been by his own father, the should have been by his own father, the Should have been by his own father, William Marks, William W. Blair and Zenos H. Gurley had all been excommunicated from the Church of Jesus Christ of Latter-day Saints before they "ordained" young Joseph Smith to be President of the Reorganized Church, and therefore they did

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not have the authority to ordain him. The whole story of his being ordained by anyone having authority to do so is too preposterous to be entertained for a single moment, and should be rejected by all who hear such a story mentioned.

As to the truth of the doctrine of polygamy being introduced by the Prophet Joseph Smith, deponent further says:
Joseph Smith was absolute so far as spiritual matters were concerned, and no man would have dared to introduce the doctrine of polygamy or any other new doctrine into the Mormon Church at the City of Nauvoo during the years 1843 and 1844, or at any other place or time, without first obtaining Joseph Smith's consent. If any one had dared to maxame have done such a thing he would have been brought before the High Council and tried, and if proven against him, he would have been excommunicated from the Church, and then that would have ended polygamy forever, and would also have ended the man who had dared to introduce such a doctrine without the consent of the Prophet Joseph.

And deponent further says: Joseph the Prophet, at the City of Nauvoo, Illinois, some time in the latter part of the year 1843, of the first part of the year 1844, made a proposition to my sister, Nancy Rigdon, to become his wife. In happened in this way: Nancy had gone to church, meeting being held in a grove near the temple lon on which the Mormons were then erecting a temple, and an old lady friend who lived alone invited her to go home with her, which Nancy did. When they got to the house and had taken their bonnets off, the old lady began to talk to her about the new doctrine of polygamy which was then being taught, telling Nancy, during the conversation, that it was a surprise to her when she first heard it, but that she had since come to believe it to be true. While they were talking Joseph Smith the Prophet came into the house and

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joined them, and the old lady immediately left the room. It was then that Joseph made the proposal of marriage to my sister. Nancy flatly refused him, saying if she ever got married she would marry a single man or none at all, and thereupon took her bonnet and went home, leaving Joseph at the old lady's home. Nancy told father and mother of it. story got out and it became the talk of the town that Joseph had made a proposition to Nancy Rigdon to become his wife, and that she had refused him. A few days after the occurrence Joseph Smith came to my father's house and talked the matter over with the family, my sister, Mrs. Athalia Robinson also being present, The feelings manifested by our family on this occasion were anything but brotherly or sisterly, more especially on the part of Nancy, as she felt that she had been inhouse expressing a desire to again be good friends as they used to be; he made apologies and went; all the family present shook hands with him and he went home, and there the matter ended. After that Joseph Smith sent my father to Pittsburgh, Pa., to take charge of a little church that was there, and Ebenezer Robinson, who was then the Church printer, or at least had been such, as he was the printer of the paper in Kirtland, Ohio, and a printer by trade, was to go with him to print a paper there, and nine days before Joseph Smith was shot at Carthage we started, reaching Pittsburgh the day before he was killed.

Deponent further says: I have in my possession a paper called the Nauvoo Expositor, bearing date, Nauvoo, Illinois, Friday, June 7th, 1844, which said paper's printing plant was destroyed by the City Council at Nauvoo a night or two after this issue. Et the paper There never was but one issue of this paper. Joseph Smith the Prophet was then mayor of the City of

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of Nauvoo. The night before the destruction of this paper one Henry Phelps, a son of W. W. Phelps, Late in the afternoon of the day on which the printing effice was destroyed, came down Main Street selling this paper, The Nauvoo Expositor, and everyone who could raise five cents bought a copy. In that paper the following affidavits appear, which I re-proproduce herewith.

Affidavits:

"I hereby certify that Hyrum Smith did (in his office) read to me a certain written document which he said was a revelation from God. He said that he was with Joseph when it was received. He afterwards gave me the document to read and I took it to my house and read it and showed it to my wife and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law. And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines.

Wm. Law.

W.W. Orwho

STATE OF ILLINOIS
Hancock County.

I, Robert D. Foster, certify that the above certificate was sworn to before me as true in substance, this fourth day of May, A.D. 1844. Robert D. Foster, J.P.

"I certify that I read the revelation referred to in the above affidavits of my husband. It sustained in strong terms the doctrine of more wives than one at a time in this world and in the next. It authorized some to have to the number of ten and set forth that those women who would not allow their husbands to have more wives that one should be under condemnation before God.

Jane Law.

Sworn and subscribed before me this 4th day of May, A.D. Robert D. Foster, J.P.

"To all, whom it may concern:

Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter-day Saints by a number of persons declaring against certain doctrines and practices therein (among whom I am one) it is but meet that I should give my reasons at least in part as a cause that hath led me to declare myself. In the latter part of the summer of 1843 the Patriarch Hyrum Smith did in the High Council, of which I was a member, introduce what he said was a revelation given through the Prophet, that the said Hyrum Smith did essay to read the said revelation in the said council that according to his reading there was contained the following doctrines: lst. The sealings up of persons to eternal life, against all sins save that of shedding innocent blood or of consenting thereto; 2nd. The doctrine of a plurality of wives or marrying virgins; that David and Solomon had many wives, yet in this they sinned not, save In the matter of Uriah. This revelation with others evidence that the heresies aforesaid heresies were taught and practiced in the Church determined me to leave the office of first dounselor to the President of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not." Austin Cowles.

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STATE OF ILLINOIS

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Hancock County

To all whom it may concern: I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of may, 1844.

Robert D. Foster, J. P."

Sworn to before me this 28th day of July, 1905.

John H. Rigan

James Jack Notary Public; Sall Jake Con Utah

My Commission Expires, Aug. 6th, 1905.

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STATE OF UTAH : SECOUNTY OF Salt Lake :

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the State of Ohio, in the year of 1830, and am now over seventy five years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year, and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage Jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the State of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the State of Missouri, until the 1st of April, 1838. That during the troubles in Missouri. in the year 1838, Joseph Smith, Hyrum Smith, his brother, Sidney Rigdon, Lyman Wight and others, whose names I do not now remember, were arrested and imprisoned in Liberty Hail. about forty miles from the village of Far West, in Caldwell County, Missouri, where they all remained incarcerated for several months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were prisoners in said Liberty Jail, as aforesaid, I, with my mother, wife of Sidney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty Jail with the prisoners three days and then left for home. The story that is being told by some of the members of the Reorganized Church at Lamoni, that young Joseph Smith, now president of the said Reorganized Church, was ordained by his father, Joseph Smith, to be the leader of the Church of Jesus Christ of Latter-day Saints after his father's death, is not true, for I know that no such ordination took

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Joseph Smith was absolute so far as spiritual matters were concerned, and no man would have dared to intriduce the doctrine of polygamy or any other new doctrine into the Mormon Church at the City of Nauvoo during the years 1843 and 1844, or at any other place or time, without first obtaining Joseph Smith's consent. If anyone had dared to have done such a thing he would have been brought before the High Council and tried, and if proven against him, he would have been excommunicated from the Church, and then that would have ended polygamy forever, and would also have ended the man who had dared to introduce such a doctrine without the consent of the Prophet Joseph.

And deponent further says: Joseph the Prophet, at the City of Nauvoo, Illinois, some time in the latter part of the year 1843, or the first part of the year 1844, made a proposition to my sister, Nancy Rigdon, to become his wife. It happened in this way: Nancy had gone to church, meeting being held in a grove near the temple lot on which the Mormons were then erecting a temple, and an old lady friend who lived alone invited her to go home with her, which Nancy did. When they got to the house and had taken their bonnets off, the old lady began to talk to her about the new doctrine of polygamy which was then being taught, telling Nancy, during the conversation, that it was a surprise to her when she first heard it, but that she had since come to believe it to be true. While

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Deponent further says: I have in my possession a paper called the Nauvoo Expositor, bearing date, Nauvoo, Illinois, Friday, June 7th, 1844, which said paper's printing plant was destroyed by the City Council at Nauvoo a night or two after this issue. There never was but one issue of this paper.

Joseph Smith the Prophet was then mayor of the City of Nauvoo.

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Late in the afternoon of the day on which the printing plant was destroyed, Henry Phelps, a son of W. W. Phelps, came down Main Street selling this paper, The Nauvoo Expositor, and everyone who could raise five cents bought a copy. In that paper the three following affidavits appeared, which I reproduce herewith.

Affidavits:

"I hereby certify that Hyrum Smith did (in his office) read to me a certain written document which he said was a revelation from God. He said that he was with Joseph when it was received. He afterwards gave me the document to read and I took it to my house and read it and showed it to my wife and returned it the next day. The revelation (so called) authorized certain men to have more wives than one at a time in this world and in the world to come. It said this was the law, and commanded Joseph to enter into the law. And also that he should administer to others. Several other items were in the revelation, supporting the above doctrines.

Wm. Law.

STATE OF ILLINOIS Hancock County.

I, Robert D. Foster, certify that the above certificate was sworn to before me as true in substance, this fourth day of May, A. D. 1844. Robert D. Foster, J. P.

"I certify that I read the revelation referred to in the above affidavit of my husband. It sustained in strong terms the doctrine of more wives than one at a time in this world and in the next. It authorized some to have to the number of ten, and set forth that those women who would not allow their husbands to have more wives than one should be under condemnation before God.

Jane Law

Sworn and subscribed before me this 4th day of May, A.D. 1844. Robert D. Foster, J. P.

"To all whom it may concern:

Forasmuch as the public mind hath been much agitated by a course of procedure in the Church of Jesus Christ of Latter-day Saints by a number of persons declaring against certain doctrines and practices therein (among whom I am one) it is but meet that I should give my reasons at least in part as a cause that hath led me to declare myself. In the latter part of the summer of 1843 the Patriarch Hyrum Smith did in the High Council, of which I was a member, introduce what he said was a revelation given through the Prophet, that the said Hyrum Smith did essay to read the said revelation in the said council; that according to his reading there was contained the following doctrines: 1st. The sealing up of persons to eternal life, against all sins save that of shedding innecent blood or of consenting thereto; 2nd. The doctrine of a plurality of wives or marrying virgins; that David and Solomon had many wives, yet in this they sinned not, save in the matter of Uriah. This revelation with others evidence that the aforesaid heresies were taught and practiced in the Church, determined me to leave the office of first

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counselor to the President of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not."

Austin Cowles.

STATE OF ILLINOIS

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Hancock County

To all whom it may concern: I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of May, 1844.

Robert D. Foster, J. P.

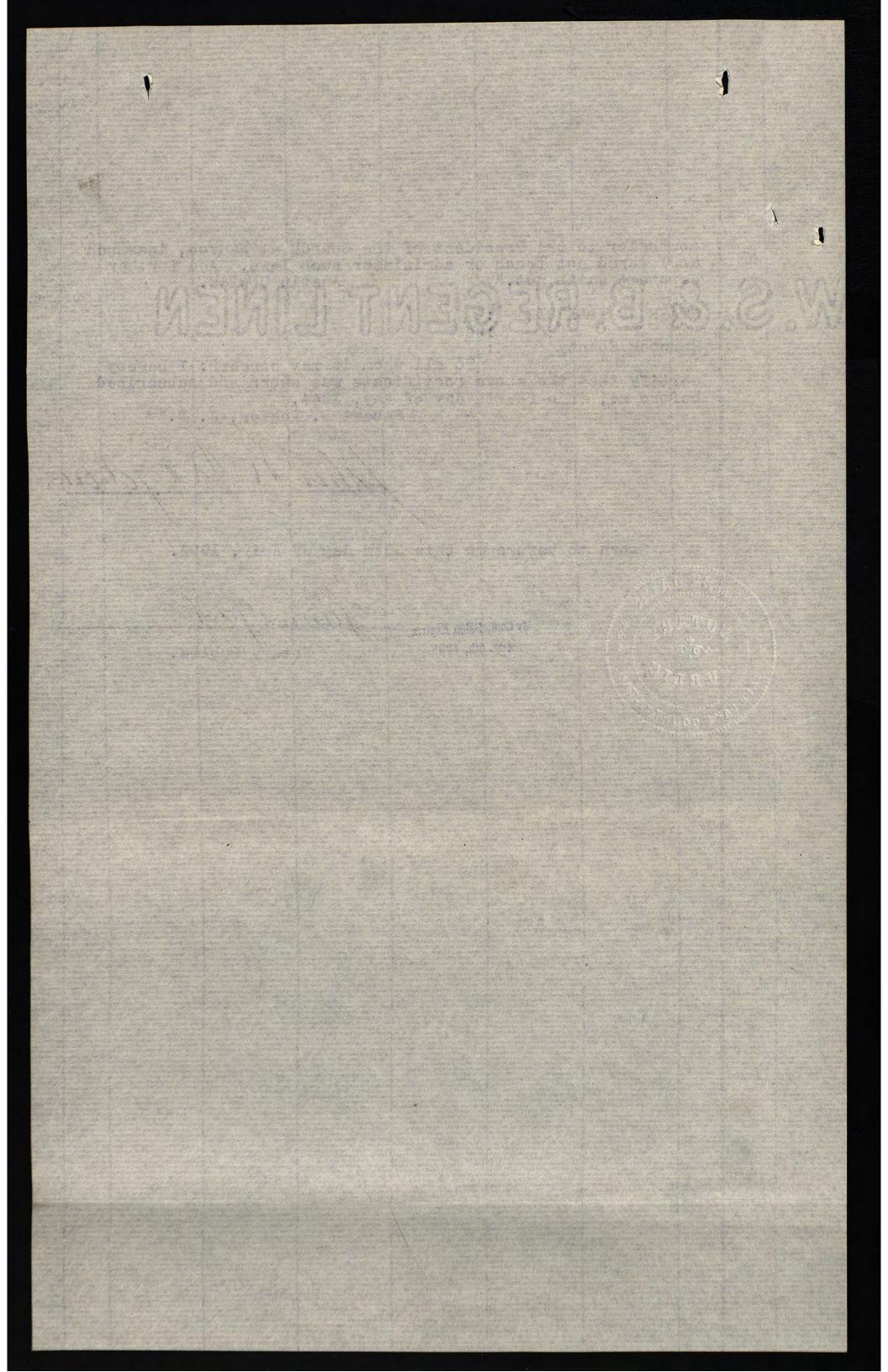
John M. Rigdon

Sworn to before me this 28th day of July, 1905.

My Commission Expires, Aug. 6th, 1905.

Notary Public.

James Jack



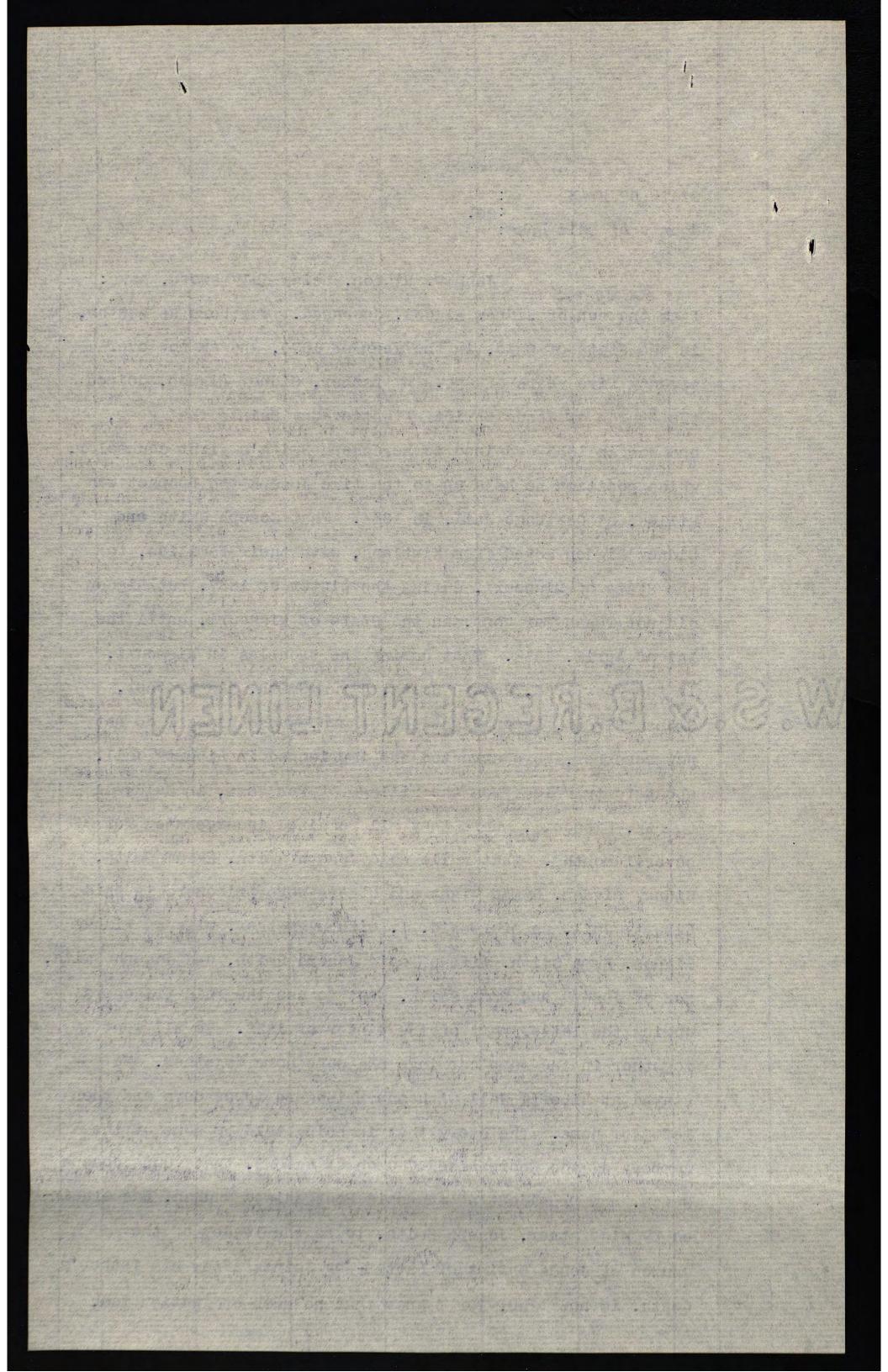
< Folder 3, Rigdon, manuscript ||| Folder 3, Rigdon, typescripts 2 > Return to Contents

MS 3423 FD. 1-4, folder 3, Rigdon, John W., typescripts 2

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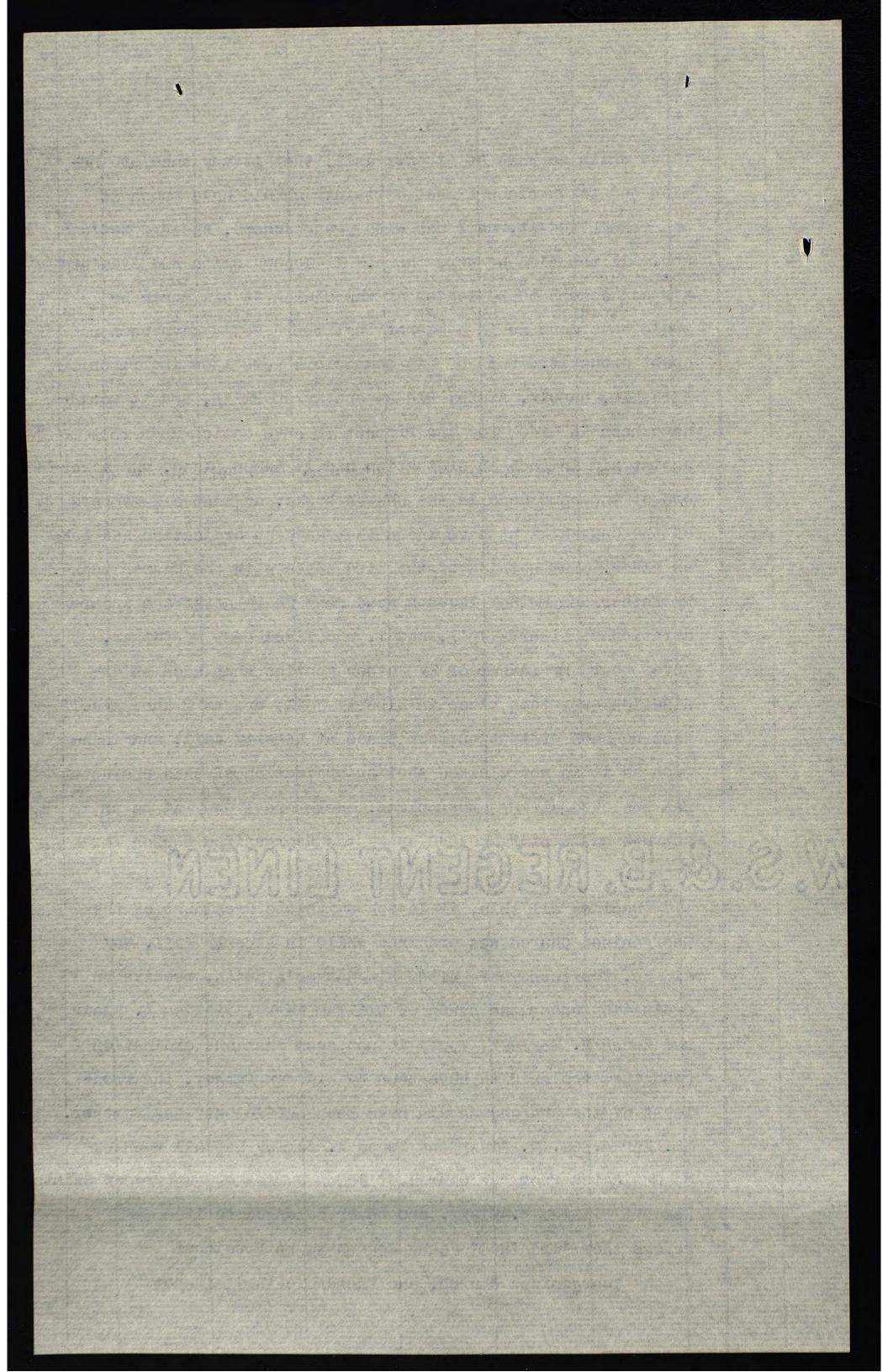
STATE OF UTAH : ss. County of Salt Lake:

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the State of Ohio, in the year of 1830, and am now over seventy five years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year. and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage Jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the State of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the State of Missouri, until the 1st of April, 1838. That during the troubles in Missouri, in the year 1838, Joseph Smith, Hyrum Smith, his brother, Sidney Rigdon, Lyman Wight and others, whose names I do not now remember, were arrested and imprisoned in Liberty Jail, about forty miles from the village of Far West, in Caldwell County, Missouri, where they all remained incarcerated for several months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were prisoners in said Liberty Jail, as aforesaid, I, with my mother, wife of Widney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty Jail with the prisoners three days and then left for home. The story that is being told by some of the members of the Reorganized Church of Lamoni, that young Joseph Smith, now president of the said Reorganized Church, was ordained by his father, Joseph Smith, to be the leader of the Church of Jesus Christ of Latter-day Saints after his father's death, is not true, for I know that no such ordination took



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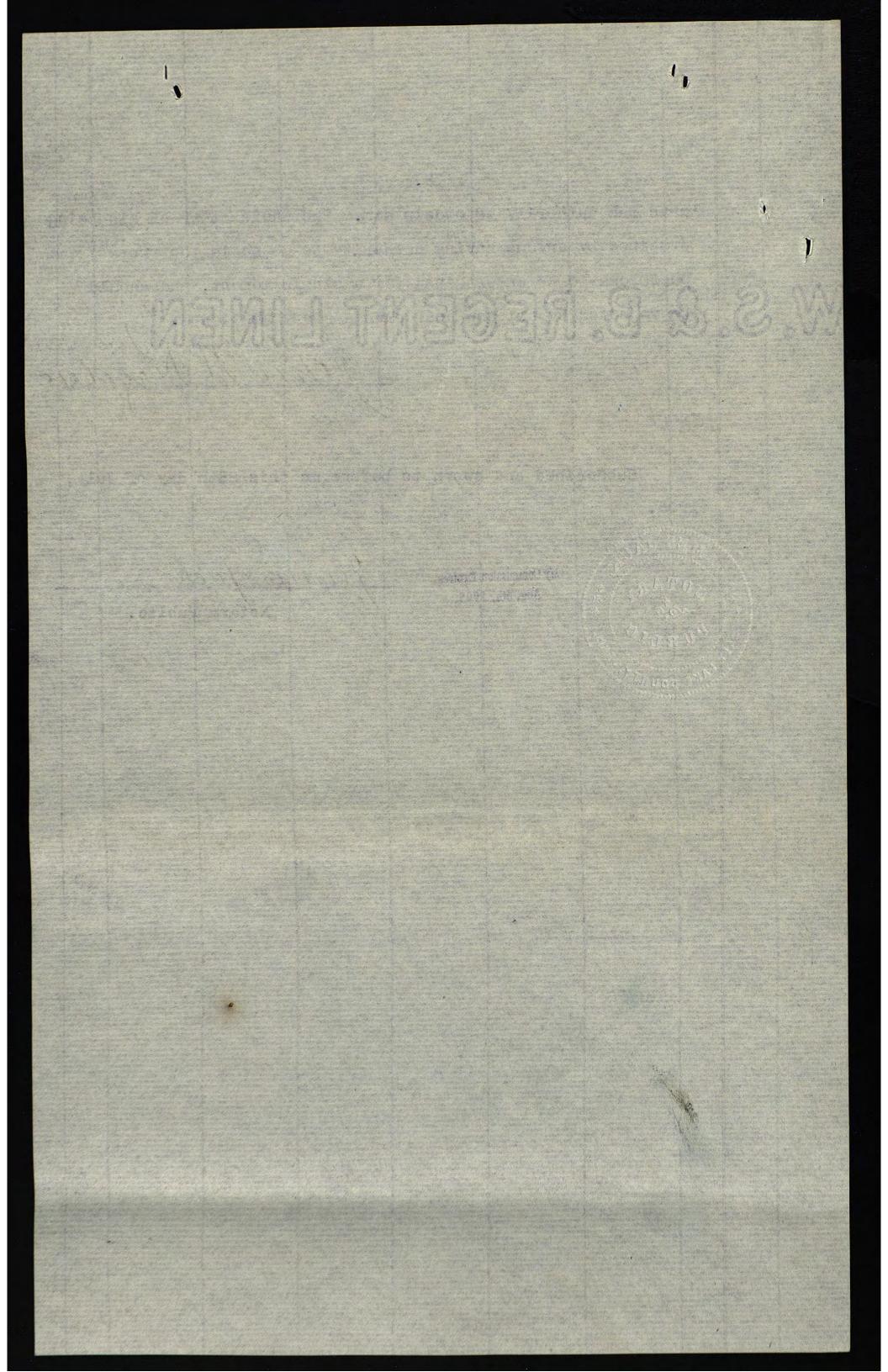
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1905.

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counselor to the President of the Church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent saith not." Austin Cowles.

STATE OF ILLINOIS

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Hancock County

To all whom it may concern: I hereby certify that the above certificate was sworn and subscribed before me, this fourth day of May, 1844.

Robert D. Foster, J. P."

John H. Rigdon

Sworn to before me this 28th day of July, 1905.

My Commission Expires. Aug. 6th, 1995.

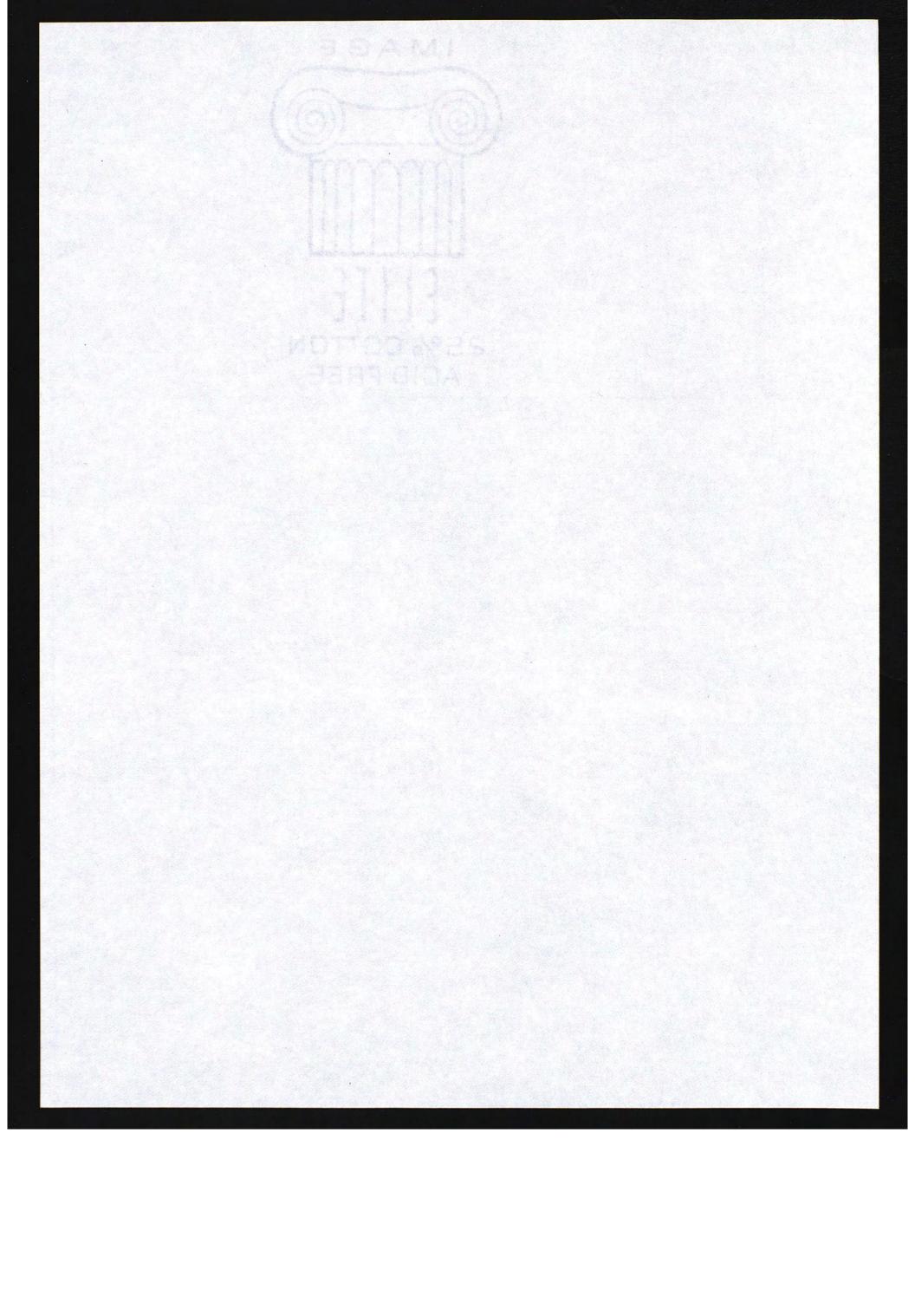
James Jack Notary Public. to ment, to the local of the destruction we have the world with the second of the seco C: SIGNISET BUILDING the total country of the The season I caresonor the season the order Leftinger Institute application is the continue of the continu The state of the s . Will the state of the state of the contract of - Acade mestrancial ... Total Total TOTAL MANAGER 例目例且下价包含.E.W

[original located in Brigham Young collection]

Scarding to your nequest drop this line to you Mr Sessions wife that you sealed to him an the 3° of Oct. 1846 in our house Nauvos Was in Canesville the last I heard from her about I years ago we Married to a man by the name of Bailey her name was Rosilia Cowin The other one you realed to him in your house. where Laifa Beaman was sick Decr 3 1849. I Think. She is now living in Ogdon Married to a man by the name of Clark Hen name was Hanniet Seaple, Had been sealed to Salaman Wicksome had one She had one by Mr Sessions And he, died street She mannied a man by the mame of Wandon had 3 dildnen by him I Catty Bantlett daughten of Ench and Anna Bomthete was bonn Tebruary 4 1495 Jawn of Bethel State of Maire I was Baptised into the church of Jesus Christ of Satter Saint July 2 1834 was sealed to Jaseph Smith the Graphet by Willand Richards March the 9 1842 in Nauvoo In Newel H Whitneys chamben Sylvia my Doughter was prosent I neceived my Endowment in Saurso Dec 16 1845 I Neven was sealed at the Alter to ung one yours Enuly Satty Sessions IS Clean let no one see this bottom part of myself



200 .



State of Utah, County of Salt Lake.

BATHSHEBA W. SMITH, being first duly sworn on oath, deposes and

says:-I was a resident of Nauvoo, State of Illinois, from 1840 to I was married to George A. Smith July 25th, 1841, Elder Don Car los Smith performing the ceremony. Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing in a room in Sister Emma Smith's house, in Nauvoo, and the same day, in Who company with my husband, I received my endowments in the ladge room over the Prophet Joseph Smith's store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures, or instructions, in regard to the endowment ceremonies. There has been no change to my certain knowledge in those ceremonies. They are the same today as they were then. A short time after I received my anointings I was sealed to my husband, George A. Smith, for time and for eternity, by President Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith. When I was married in 1841, I was married for time, and not for eternity. At the time I was anointed in Sister Emma Smith's house, she (Emma Smith) said in my presence, to me and to others who were also present upon that occasion: "Your husbands are going to take more wives, and if you don't consent to it, you must put your foot down and keep it there." Much more was said in regard to plural marriage at that time by Sister Emma Smith, who seemed opposed to the principle. In the year 1840, at a meeting held at Nauvoc, at which I was present, I heard the Prophet Joseph Smith say that the ancient order would be restored as it was in the days of Abraham. In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the leave room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the Priesthood, and that upon the heads of the Twelve Apostles the burden of the Kingdom rested, and that they would have to carry it.

It has been, and is, necessary for me to make this statement, as contrary reports have been circulated as coming from me. Any statements purporting to come from me, that have been made, or that may be made, by any party or parties, in opposition, or conflicting with this, my sworn statement, are false, as I have never to my knowledge deviated one iota

from this statement.

Buthsheha W. Smith

Bigned in the presence of:

Jos. F. Smith fr.

I P. Providoung

Subscribed and sworn to before me this 19th day of November,

Notary Public.

My dommission expires June 6-12, 1907.

1 year

State of Utale.

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-: av.sa

I was a resident of Mauvoo, State of Illinois, from 1840 to 1846. I was married to decree A. Salth Jaly 20th, 1841, Elder Don Car les finite performing the deremony. Mear the close of the year 1843, or out and with my master, I received my encourage in the instance of snothing of the property of the property of the snothing and the property of the snothing and the snothing and the snothing of the property of the snothing were given under the direction of the Broghet Losent Endth, who atternate gave us lectures, or thetructions, in regard to the endownent coremonies. There has been some John, an they were than. A short bine after I received up anothertugs I was socied to my husband, George A. Sadeh, for time and for evermity, by Franchaut Brigham Young, in the laster's house, according to the flan tangent, to so knowledge, by the Prophet Joseph Saith. When I was married in 1841, I was married for time, and not for elemetry. At it o time I was amointed in Sister ibus Maith's house, she (Bus Maith) and in my presented, to me and to charge who were also present upon that cooksign: "Your imabands are going to take more wives, and if you don't doubt ".ereid of good bas wood door voor tog dear nov . It of facus of more was said in regard to plural narriage at time by flater Burn Saiting for seemed opposed to the principle. In the year 1840, at a most Monor designed and broom I , I money and I colde on , covered the blad ! trus out all sav of as beweders of bluow rebro Jaclans out that you All't of Abrahum. In the year 1864, a short time before the death of the Proelecte recommendates to establish and the control of the second design meating in the lock over the Promet's store. There were present to reduce a bus sevie tions, selegoga evices one to duois pulsees and a mucher of other president bustiness and their wives. On that consider the Present and arose and applied his remarks I beard his say eyed out the neithough eviews out to absent out no berrealmon and on their and powers partaining to the Priosthood, and that ment the heads of the birow your test that the Charles Kingdom rested, and that they would . I write of even

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State of Utah,) : ss.
County of Salt Lake.)

BATHSHEBA W. SMITH, being first duly sworn on oath, deposes and says: - I was a resident of Nauvoo, State of Illinois, from 1840 to 1846. I was married to George A. Smith July 25th, 1841, Elder Don Carlos Smith performing the ceremony. Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing in a room in Sister Emma Smith's house, in Nauvoo, and the same day, in company with my husband, I received my endowments in the Lodge room over the Prophet Joseph Smith's store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures, or instructions, in regard to the endowment ceremonies. There has been no change to my certain knowledge in those ceremonies. They are the same today as they were then. A short time after I received my anointings I was sealed to my husband, George A. Smith, for time and for eternity, by President Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith. When I was married in 1841, I was married for time, and not for eternity. At the time I was anointed in Sister Emma Smith's home, she (Emma Smith) said in my presence, to me and to others who were also present upon that occasion: "Your husbands are going to take more wives, and if you don't consent to it, you must put your foot down and keep it there." Much more was said in regard to plural marriage at that time by Sister Emma Smith, who seemed opposed to the principle.

It has been, and is, necessary for me to make this statement, as contrary reports have been circulated as coming from me. Any statements, purporting to come from me, that have been made, or that may be made, by any party or parties, in opposition, or conflicting with this, my sworn statement, are false, as I have never, to my knowledge, deviated one iota from this statement.

Signed in the presence of: The Jone Jos. F. Smith Subscribed and sworn to before me this 18th day of November,

A. D. 1903.

Notary Public.

My commission expires June 5th, 1907.

State of UtaN,) : as. County of Salt Lawe.)

BATHERRAW, SMITH, Loter timet duly sworn on sech, deposes and sarg: - I wan a cortigent of Masvos, State of Illinois, From 1840 to 1846. I was married to deerge A. Soith Foly 25th, 1841, Micer Don Carlos Build performing the ceremony. Mear the close of the year 1843, or in the beginning of the year 1814, I control the ardinance of anciety in s room in Sister Lana Sailt a none, in Maxwe, and the Appe day, in company with ay branch, I received up calewing in the Lodge room ever the Propust Joseff Enith's store. The endownesses were given under the direction of the Prophet Joseph Entit, who airgranteds gave as lectures, or instructions, in regard to the endowment derendalor. There has been no officies to me certain knowledge in whose our enounter. Tony are the game I equitations un bevieser I restra ent anotat . . media ere and as yebes was needed to my busiend, decree A. Catth, for time and for eternity, by Bresident Brighes Vonng, in the laster's bruse, according to the fren Committee in the property of the Property Said Said Was in the a real of in 1841, I was married for time, and not for eternity. At the time I was encirbed in Fisher than Saidi's home, she (Mana Saith) soid in ay presence, to re will to others which were also present wron that pocasion: "Your mustands are roing to take more wives, and if you donly consent to it, you must put your foot down and reap it there." Much more was said in regard to plural carriage at that time by distor hung daith, who . orgiowing odd of benogge bernes

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Subscribed and sworm to belove se this lath La of Move the

V. D. 7800.

UNITED STATES OF AMERICA State of Utah County of Salt Lake CATHERINE PHILLIPS SMITH, being first duly sworn, says: I am the daughter of Thomas Denner and Sarah Godshall Phillips, and was born in Philadelphia, State of Pennsylvania, on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah. I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife. sealing was performed by the Prophet Joseph Smith himself in Nauvoo, State of Illinois, in August, 1843, time as a dwelling by Prother and Sister Robany Julia Stone, and

in the brick office belonging to my husband, and occupied at the was witnessed by my mother, Sister Stone and her daughter Hettiel.

In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred.

The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come.

Latterine Phillips Phuille

Subscribed and sworn to before me

this 28th day of Lanuary 1908

My Commission

Expires March 30,1904.

Catherin Chillips Smith

UNITED STATES OF AMERICA

County of Salt Lare

State of Utah

CATHERINE PHILLIPS SMITH, being

first duly sworn, says:

I am the daughter of Thomas Denner and Sarah Godshall Phillips, and was born in Philadelphia, State of Pennsylvania, on the first day of August, 1819. My present residence is East Jordan, Salt Lake County, Utah.

I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife.

The sealing was performed by the Prophet Joseph Smith himself in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband, and occupied at the time as a dwelling by Brother and Sister Mobile Stone, and was witnessed by my mother, Sister Stone and her daughter Hettie.

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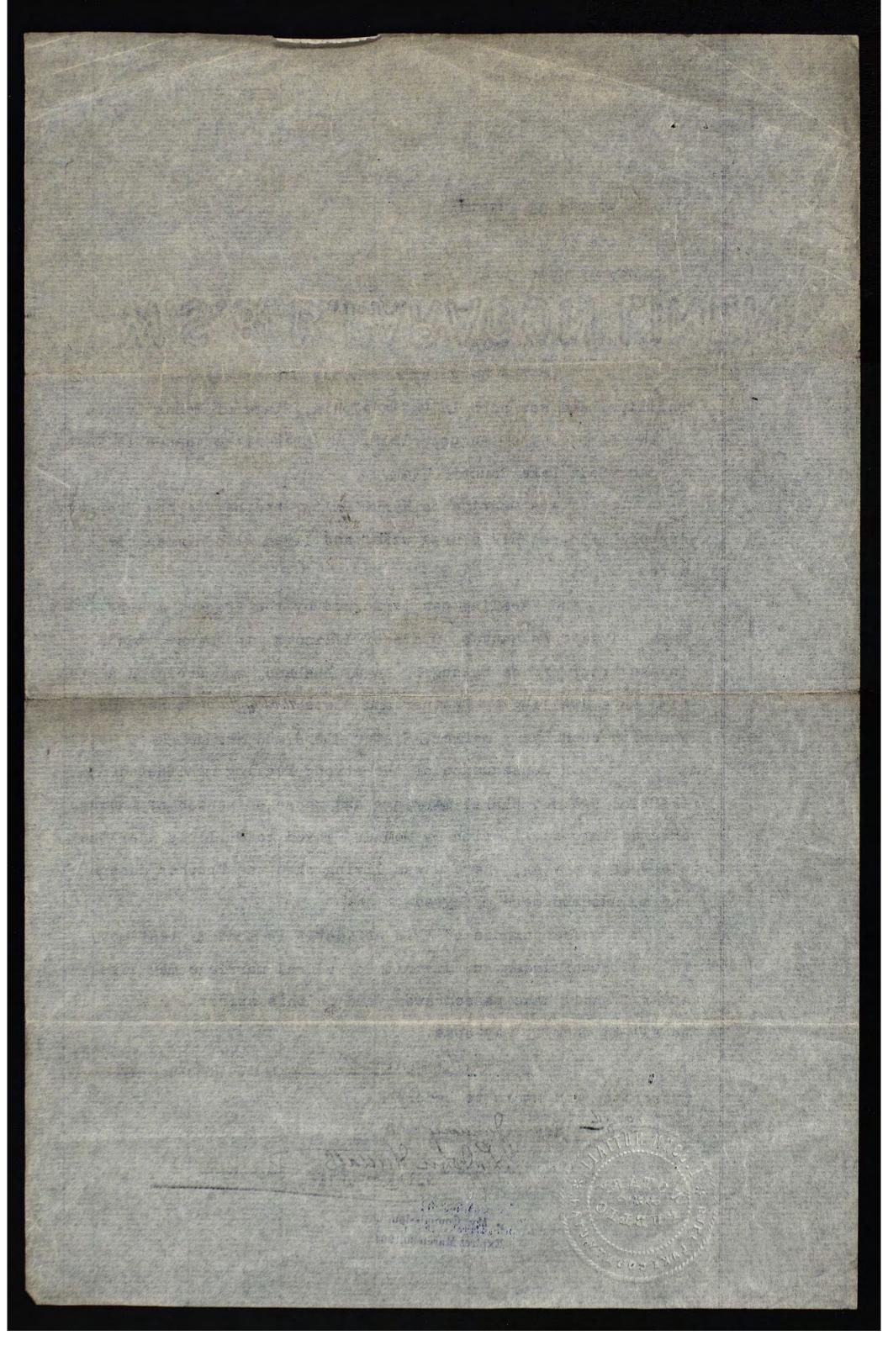
Gatterine Phillips ofmitte

Subscribed and sworn to before me

this 284 day of January 1903

Notary Public

My Commission
Expires March 30,1904.



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Mr. Delward & Rech.

In 1st fly to yours the 18th
1 I do not believe that my factor was a foly,
amount. They reasons for so believing are several; among
them are: I It was contrary to the law of this and
Illinois, where he lived during the last few years of his
life. It have been a polygamiet he would have been
a brisker of the law of the land, direct and positive.

The Book of Monnow, Commanding monogamy; there resolutions he gave to the church, and they became the love of the church; if he had been a folygonist he book that low offers and became a transgressor not only of the law of the lend but the lew of Godas well I do not believe he did thus transgress. 3. They makes stated to are, while she was yet in full forsession of his moment are a wife than herself, to his houseledge and consent; and that she were knew of his hasing any other woman as a wife the rever knew of his hasing any other woman as a wife in any sense, and that

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In highly to your blue 18th
amount. They reasons for so believing are several; comthem are: I be was contrary to the lune of this and

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life. It have been a felipamies he would have been

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2. At previous sevelations from Good, justeding the Book of Monnon, commanding monogomy; there should need they because the bear of the charles the bear a peligon is the bear bear of the sole of the

3. Ido not believe that my factor received a tentetion commanding thin to preach and practice polyga my meither in 1842 nor at any time ferror or Bubquent to that date. They reasons, come of them are, alleny such revelation would have been directly confordictory to That he had already received, and which had been given to the Church, received by the Church as a devine law and consequently could not be reversed without destroying the purchangeability of the wharacter of god as taught in the book of Mosmon, and all other avelations, as well as the Bible. 2. Inch a newlation could not have been received from Food, because God had already so pressed this will upon the mestinge question. Se Hen. 2: 212 Malachi 2:11-17. Most 19-3-1. Mark 10:1-9. Book of Mornion, 2- Chas. ter of Book of Jacob, purugaphs 3 6 and 9: Man the whole chafter. Book of Mormon, Book of Mount chapy for 1. 18 or and Con old Ed. fall from 1868

The second Chair having been probet, for names to aleverty to any. 4. To children were born to my is the seeft those my moster had. I do not believe that my faction received in judeto anding dun to present and proceeding puly to the mention in 1842 nor at comp time prince on putquest to that date. Hey reasons, come of them are, clary se sevelation would have been directly contradicting to the teach already received, and with last then were the Church, received by the liter lehere he are to " with low and consequently courd not he persed water destroying the purchangeability of the collaration the as tought in the book of Manney our! all recordations, on well one the Bill. 2. And a 100-Total and have been useried from the heweeks God And already graperoded this see the refront the mountain quadrai. At Gen. 2: 14. Malachining. The Mark 10:6-9. But Hermon, to chap. to if But of Jacob, paragable & & and 9: Nas in whole whater Book of Morney Beek if Mound That y far 1. 19 or and low old Ed. [all grow 1860

1 1854 Mec. 12. par y. Dec. 13. pais 6 and 7 Me. 65. pat 3, and Der 11. 3. The object had in view in instituting massings was the people the each Gen. 1: 28, it was morrogamic their and was very good." Gen. 1:31. It was monogamic in the time. It was monogamie when Sehi was called out of the land, from Jerusalem VC Bof Monning It was monogamie, as declared by God throughours Chest in 1831 by worldhow. Noo. & Cov. The to he I shat the earth might arrower the end of its creation and that it might be filled with the mousure of man, to my to his creation before the world was made." Foot acceld not direct a different pystem of marriage and to these destarations, with reachation Commounding yearny was presented to the Aurech during the lifetime to sitter of the three quorums, First Residency, Twelve or Seventy, of which there has any published and acknowledged percond made. A Resolation to be Minding schould have passed the examination of anoreme before it could be legitimalely become

to 18514 | The 12. par 4. The 13. fail to cut y. The bit fine is, out step 111. 3. Me stiget had in this in suchtesting marting was the peopling it Let iter. 1: 25, it was more gamic this and was "Wery good." The 1:31. The was monogamic in The him. It was monogamie when John was cottent and of the land, from Jernaclan 40, 13 of Marine It was mayonico, as declared by God this fee Christ pie 1821 by undation. Boo. v Coo. Ale to for I shat the earth might unawer the read of its orester and that it might be filled with the mooning of man my to his oriention before the world was made." Ted cased and direct or different popular of marriage the to elever declarations. 4. He recolarion Communications regard was presented to the Aurel during the the I hay forther. Her west any such perelation to the les with the state of the street of An Territor of which there has any published and askersosled perand made. I bearlahon to the dinding whould have preased the openingher of these anorames before it could be begit malely become

a law to the church. 5. The Revelation, so called, now published vir the What Edition of De & boo in stated to have cheen given July 12th, 1843. At could not have been given to the church in 1842, as alleged by some. This revelation was not given to the Church, in any of its factions, until August 29th, 1852, at a special and sista general Conference held in Dall Jake. H- was not previously presented to the querement for exam ination, as required by the rules of the Church; or was a vote of the Church taken whether would accept of it or not. The passession and whereabouts of this revolution was not cet that time satisfactorily accounted for; now its gracioneness patisfactorily established - 6. The revelation above referred to is the only one reform The subject claimed to be in existence; it is therefore one against the many, and onget for The reason about to be rejected. I to prevision is made in the resolution itself for chierce; and

a law to the church. 5. The Revelation, so called, now published sie the Ellah Edition of 1910 or level is stirted to have been given July out, 1843. At could not have been given to the coloured in 1849, as alleged ly some, This revolation was not given to the Church, in any of the factions, wenter August 29th, 1852, at a special ours who gournal Confrance held in New Takes all was not previously presented to the quotions for some incition, on required by the rules of the Columnal or was a note of the Church texters whether would nearly fit on ust. The findustion wast whereto of this revilenties were not est that true patrofactorily accounted for; now its reminered partial activities to the interest above referred to is the endy par referre the selfict durined to be wis preistonice; it is in the one against the many, and one first Reason plan to be rejected. of The firstinia in made in the real ation itself for diverse; in

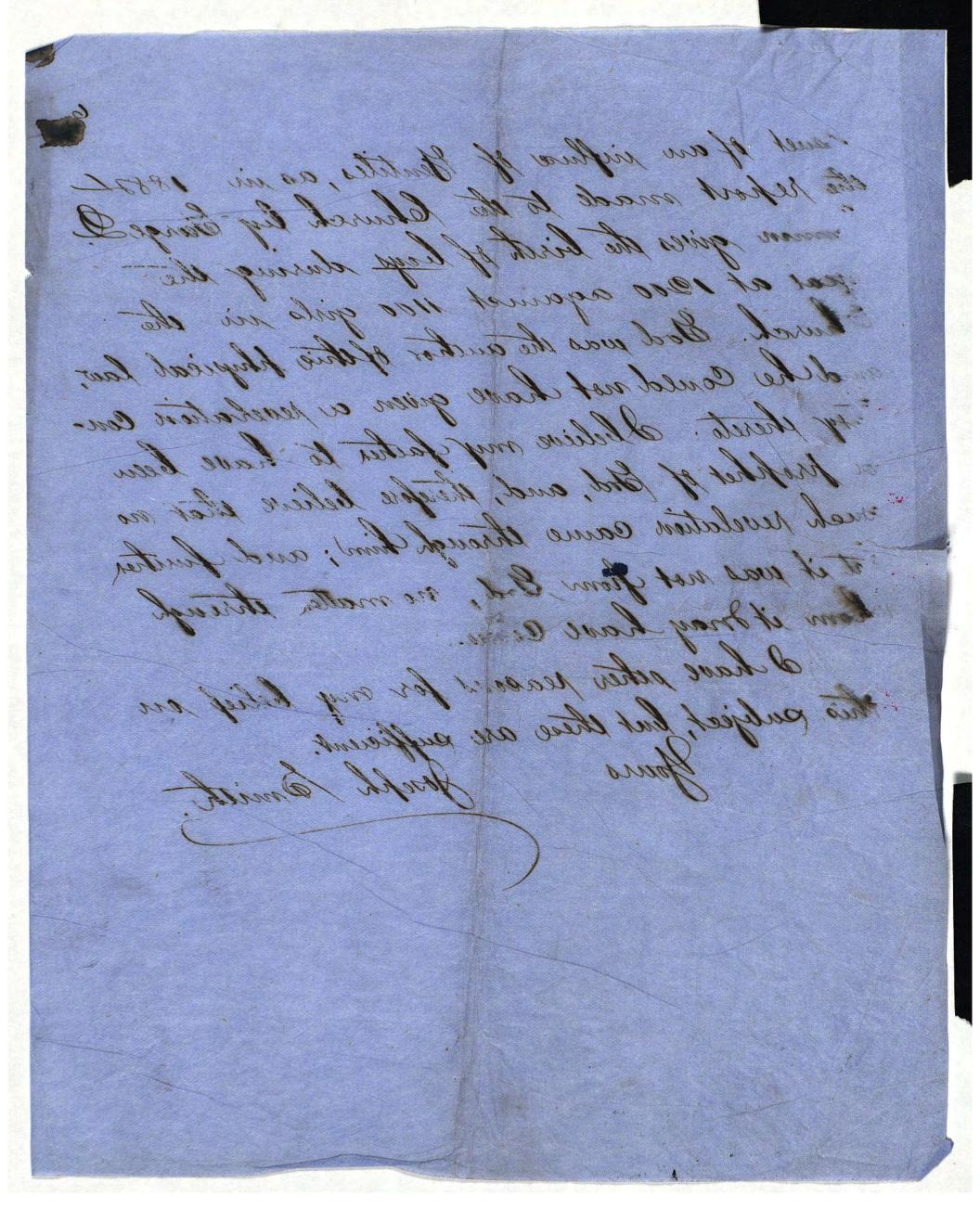
it states that there is more but one on the earth at the time holding the authority to so meany 8. Maygemy has been productive of unhappiness districts of maid and wil, as a rule, in whatcour place it has been practiced in the chunch this is the testimony of the majerity of three who have been accordinated with its workings. That B. Years is evidited with saying that it would dame more than it would save. " Welen Mar Whitney in a book published in Wat was made that this fought Smith should have made this platement. God could not chose given a verclation that could chave produced such a peak as that which has followed the ones are peaked as that which has followed the ones

8. The physical law governing the number of the sexes respectively, operates in such a way that in that, where polygamy is practiced in withing the paration derived from the revelation, in most and has been constantly since 1850 a.

it states that there is never but me on the early of the hines the his sunder to so many but the sunder the so many district of the form productive of inchapping claim place it has but and will, as a rule, in who this is the testiment of the majority of the column have been everyway the majority of the column have been everyway that it would claim more than it years as a delical that the provide some in a look fullished in that will so the state of the thing plates of the provide beautiful the short have made this plates of the plates of the plates of the sould have produced and chart could along the provide that which has followed the one of the produced with the produced push of the produced with the produced of the produced with the same produced the one will be the same produced the same p

of the physical law governing the number of the serves respectively, specaled in spech a proposed that in that in there polygomy is practiced in within of the paraction desired from the pendation, in the wind has been constantly anice 1850 a.

such of an influe of Gentiles, as in 1887 the report made to the Church by Ginge D an gives the birth of legs during the real at 1200 against 1100 girls in the Olurch. God was the author of this, physical law, and the Could not have given a penchation Conbelieve my faction to have been a prophet of Stat, and, therefore believe that no such revelation came through thin; and further it it was not from End, no matter through whom it dray had come. I have other reasons for my belief on This publicet, but these are sufficient. Hours Joseph Dmith



< Folder 3, Rigdon, typescripts ||| Folder 4, Swenson-Wight > Return to Contents

Click on an image to enlarge it. Use the **BACK** button to return to this page.

AND REFERENCE TO

WILL BE APPRECIATED

LKS/

NAVAL RESEARCH LABORATORY ANACOSTIA STATION WASHINGTON, D. C.

10 January 1939

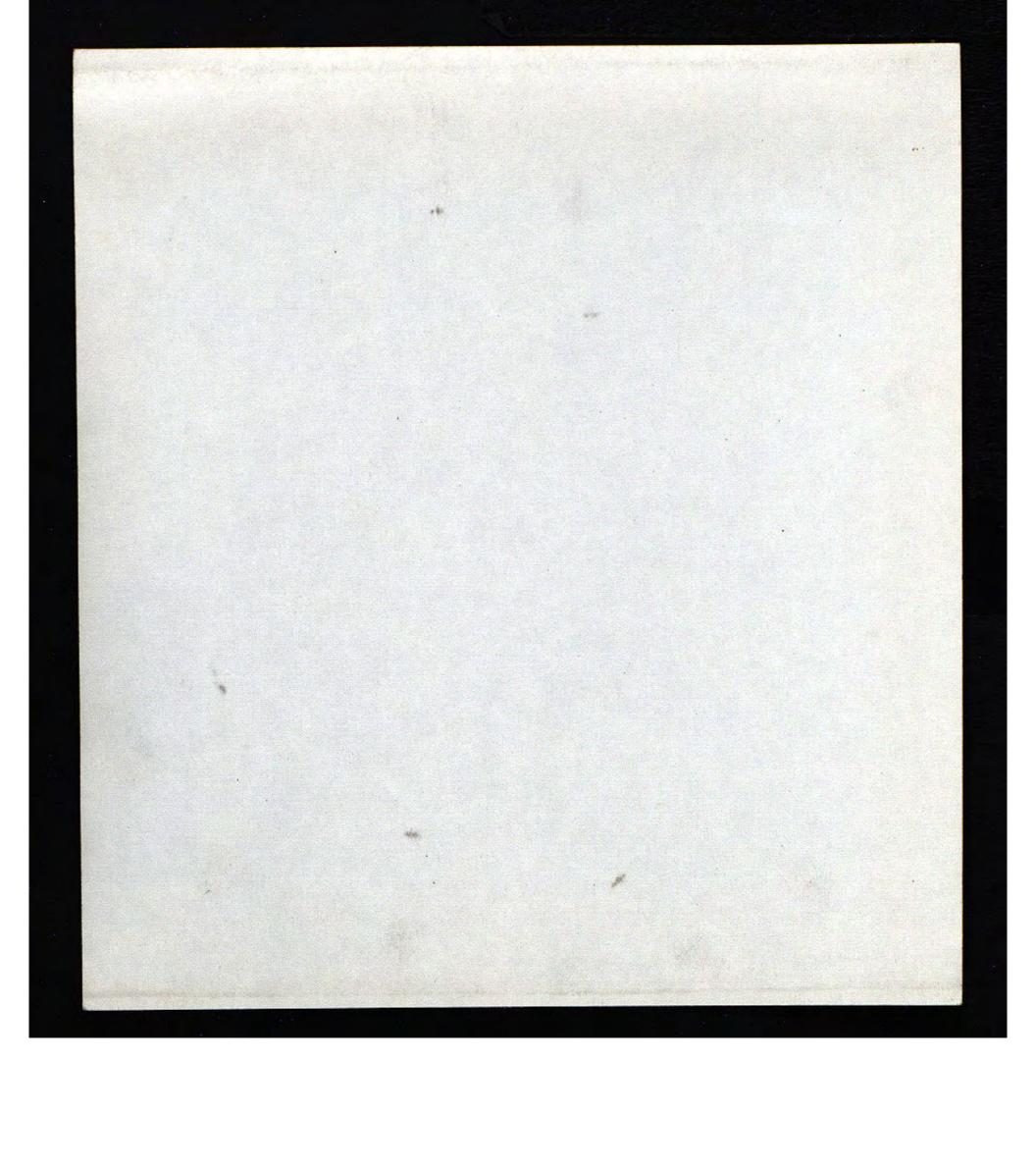
Dear Mrs. Cardon:-

I am enclosing the message which Erastus Snow had in his diary. I hope you will find it interesting, and also that we will have the pleasure of seeing you and Mr. Cardon in the near future.

Sincerely yours,

Lyman K. Swenson

Mrs. P.V. Cardon, 1626 Argonne Place, N.W., Washington, D.C.



REPLY IN DUPLICATE AND REFERENCE TO LKS/ WILL BE APPRECIATED NAVAL RESEARCH LABORATORY ANACOSTIA STATION WASHINGTON, D. C. 10 January 1939 Dear Mrs. Cardon:-I am enclosing the message which Erastus Snow had in his diary. I hope you will find it interesting, and also that we will have the pleasure of seeing you and Mr. Cardon in the near future. Sincerely yours, Lyman K. Swenson Mrs. P.V. Cardon, 1626 Argonne Place, N.W., Washington, D.C.

Record of Marriages M DCCCXLIV I Frantus on the XV Day of February MOCCEXLIN I Exastus Snow according to the Laws -provisions of the Holy To lest hood was to moranical and sealed for times to termity to of The Chunch of Jesus Chaist of Latten Day Snow according to the Anteriesia Dengani by Minur laws of provisions of the Holy Priesthood RECORD by Hyrum 5 mith Patriarch of the Church of Jesus Christ of Latter day Saturs. HITTLMNOPORSTUNNXYZ+ OF MARRIAGES

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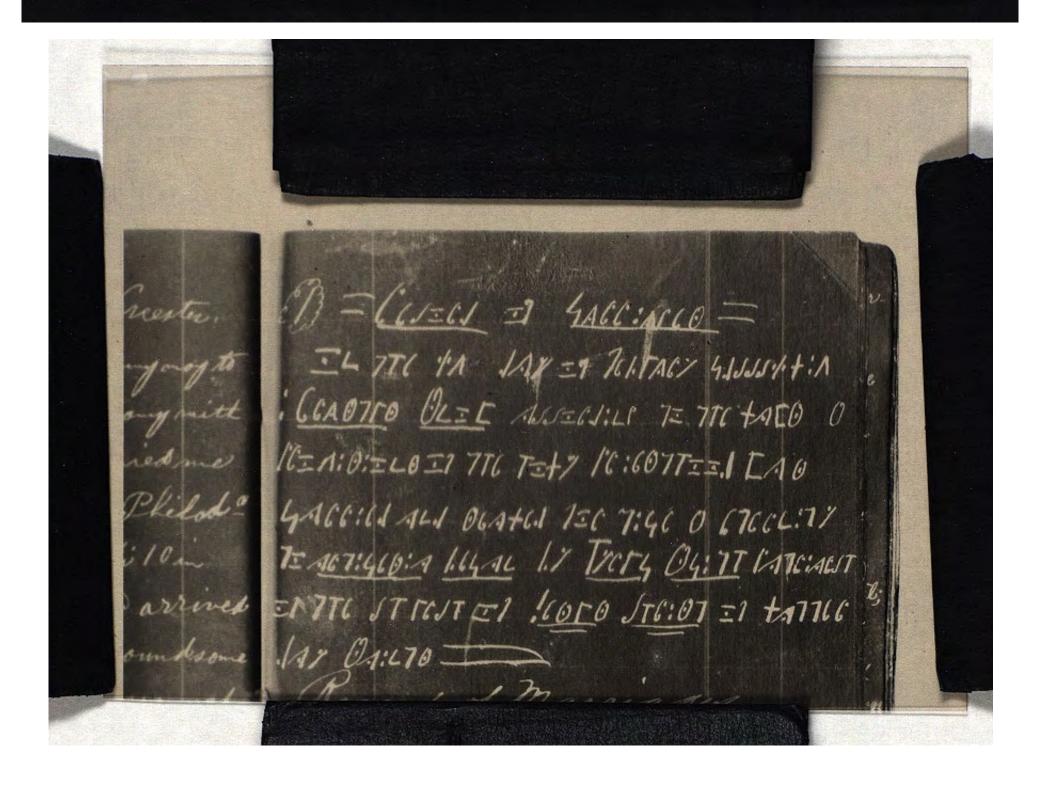
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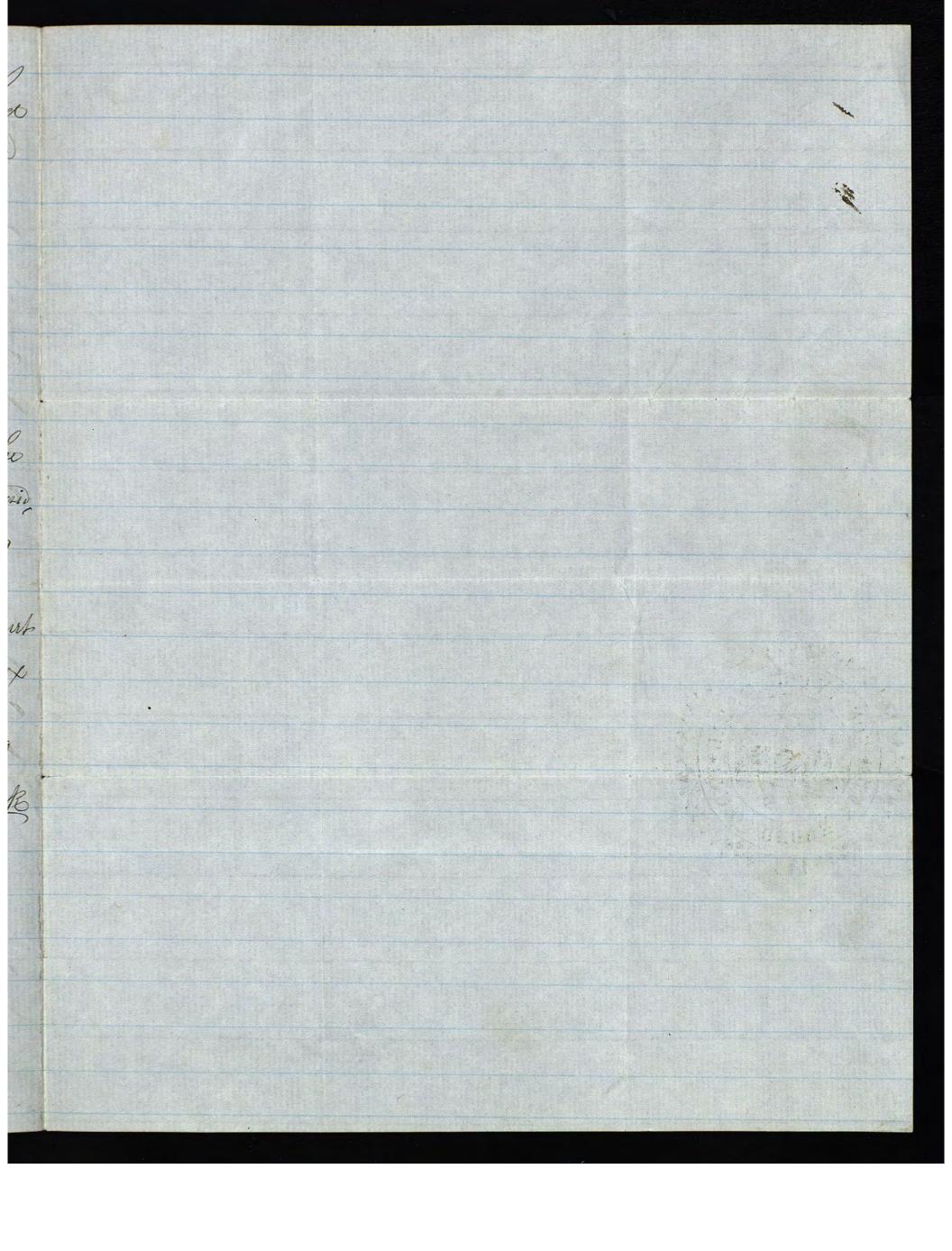
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In the month of April 1844 I returned from my European mission a few days after my arrival at hauror when at President Joseph Smith's House, he Said he mished to have some private talk with the and requested me to walk out with him; It was toward Evening, me walked a little distance and sat down on a loge log that lay near the bank of the river. He there and then Explained to me the doctine of plurality 16 E said that the Lord had revealed it unto him, and Commanded him to have homew s'Ealed to him as mives that he fore said the trouble that would follow & Sought to turn away from the Commandment - that an Angel from Heaven then appeared before him with a drawing sword threatening him with destruction unless he went forward and obeyed the commandment is He further said that my sister Eliza, N. Soval hald been scaled to him as his wife for time and Eternity. He told me that the Lord would open the way, & I should have women scaled to me as rives. This Conversation was prolonged I think one hour or more in which he told me many

amportant things to I Solemaly declare before God and holy angels, and as I hope to come forth in the borning of the Resurrection that the above Statement is true. Lorenzo Snow Burntony of that 5 Box Elder County 355 Personally came before me J.b. Wright Clork of the County & Porbate Courts in Hor Theo country & Territory aforesaid Lorenzo Gorow. and who being duly swown, deposeth Hays that the foregoing Statement, is true, of his own costain Knowledge. Witness my hand & Leal of Court at my Office in Bougham City Box Elder County. What Trontory this 28 th day of August- a.D. 1869 J.b. Wright Clark



Affidavit befried

Lorens Snow on belistial

Marriage

Copied in Book 2 - page 19

L. D. S. HISTORIAN'S OFFICE.

SALT LAKE CITY, UTAH,

A COPY OF LEONARD SOBY'S AFFIDAVIT ON CELESTIAL MARRIAGE.

"Be it remembered that on the 23rd, day of March in the year 1886, before me, Joshua W. Roberts, Notary Public for the city of Beverly, county of Burlington, State of New Jersey, Leonard Soby of said city county and State was by me duly sworn, and upon his cath saith that on or about the 12th day of August, A. D. 1843, I was a resident of Nauboo, Hancock county, State of Illinois; and being a member of the High Council of the Church of Jesus Christ of Latter-day Saints was present at a meeting of said Council at the time here in above stated. Thomas Grover, Alpheus Cutler, David Fulmer, William Huntington and others, when Elder Hyrum Smith after certain explanations read the Revelation on Celestial Marriage.

I have read and examined carefully, said revelation since published in the Book of Doctrine and Covenants of said Church, and say to the best of my knowledge and belief, it is the same word for word as the revelation then read by Hyrum Smith.

The deponant says further that the revelation did not originate with Brigham Young as some persons have falsely stated, but was received by the Prophet Joseph Smith and read in the said High Council by his authority, as a revelation to the Church of Jesus Christ of Latter-day Saints.

When read to this deponent and said High Council, I believed it was a revelation from Jesus Christ, and I believe so now. Leonard Soby.

"Subscribed and sworn to by the said Leonard Soby the day and year first above written."

"Joshua W. Roberts,

"Witnessed by James H. Hart Samuel Harrison."

Notary Public.

Leonard Sobijs Offidorit
Copy,
belestial marriage.
Loopy Deposited in the N. O. Oct 27, 1903.

Affidacit of Securard Soby. Be it remembered that on the 23rd day of March in the year 1886, Before me Goshuw St. Bobests, Not any Judelie for the bity of Beverly, burnty of Burlington, State of New Jersey, Severand Soby of Said Lity Conerty and State was by one duly sworn, and upon his outh soith that on or about the 12th day of Sugest A. D. 1843, I was a pesident of Nanvoo, Stancoll boundy, State of Olliewis. and being a member of the High bonneil of the Church of Jusus Christ of Satter day Saints was present at as enesting of said bouneil at the time heremabove states. Thomas Gener, Alphins Cutter, David Fulmer, William Huntingdow and others when Elder Hymner South after Certain explanations read the Bevelation on celestial marriage.

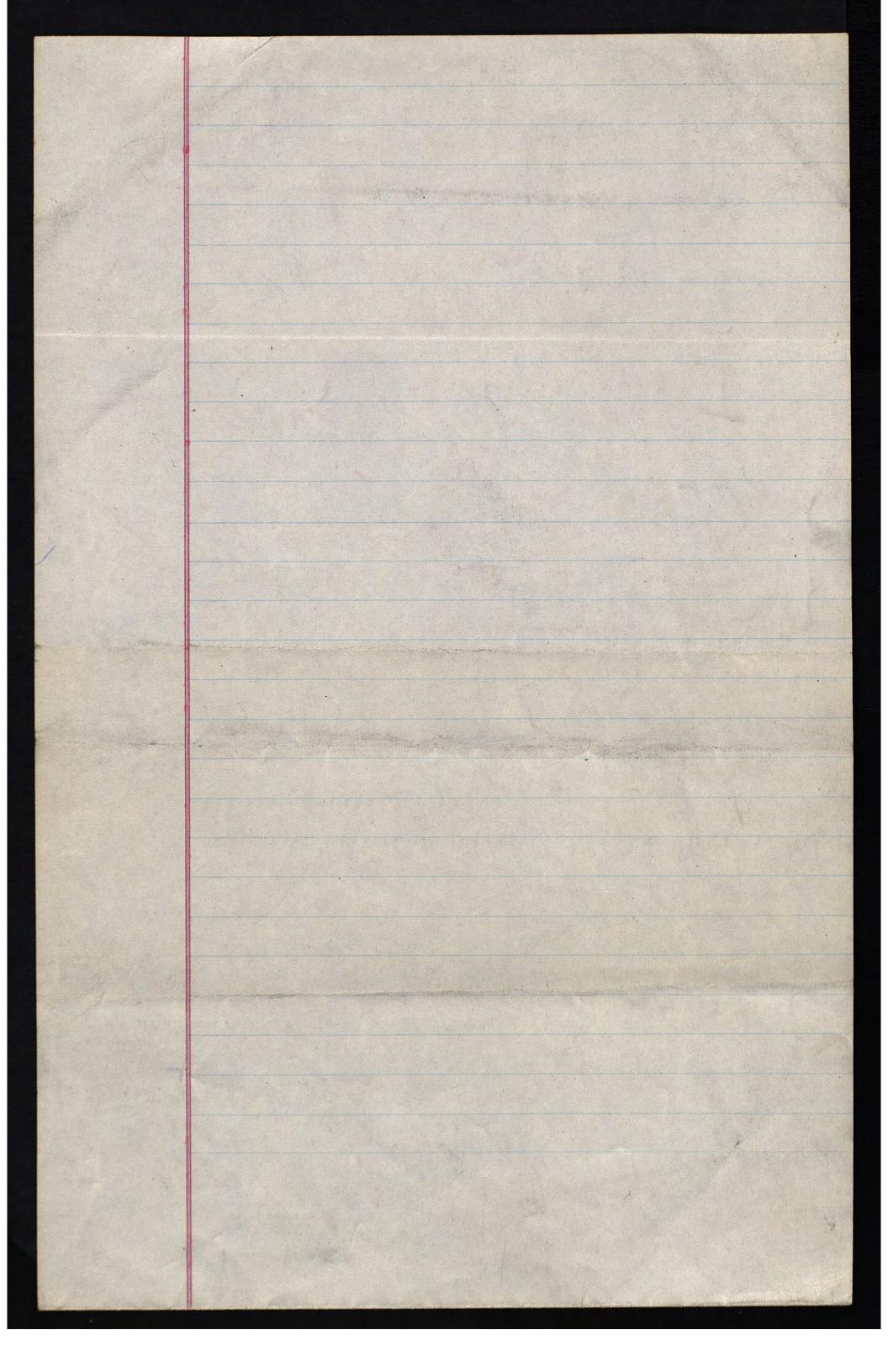
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Revelation did not originate with Beigham young as some persons have falsely stated leut was received by the Porphet Joseph Smith and read in the Said High bouncil by his authority, as a revelation to the Church of Jesus Chest of Satter day Saints. About read to this dependent and said High Conneil, I believed it was a revelation from Jesus Christ, and I beleeve so now. Severand Loby Subscribed and swone to by the said Severand Loby the day and year first about written Joshua M. Boberts Artury Public Witneped by James H. Hart. Samuel Harrison

Beonard Soby's Affidavit. Regarding the Revelation on be-lestial Marriage. Editors Journal: - A few weeks ago I addressed a letter to Mor. E. Ho. Syurley of Lamoni, Lowa, soliciting from him a copy of Mr. Leonard Soby's affidavit, relative to the Revelation on Celestial Marriage having been read before the High Conneil in Nanvov. It appears that I should have addressed his brother, Mor. J. Ho. Gurley, Bleasanton, Iowa. But my blunder was kindly remedied by my letter being forwarded to the party for whom it was intended; and to-day the following copy of the affedarit in question came inclosed in a letter addressed to me by Mr. J. H. Gurley. Respectfully, L. O. Littlefield. Logan, April 20, 1886. State of New Jersey, County of Burlington, ss. Be it remembered that on this fourteenth of November, A. D. 1883, personally appeared before me, J. M. Boberts, a Justice of the Beace,

against the said revelation on polygamy and the doctrines therein contained. Geonard Soby. Subscribed and sworn to by the said Leon and Soby the day and year first above writ-Joshua W. Roberts, "The Utah Journal", Vol. IV, Googan bity, Artah, April 21, 1886.



Francis M. Lyman.

Salt, Lake, City.

Dear Bro; -

Orange L. Wight says he and Sarah Hadfield his second wife were maried by his Father at La Crosse Wisconsin, between the Ithand first and fifteenth of Jan 1845.

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Yours Respectfuly. Joseph I. Earl.